The Keys of El

The Keys of El

Max Demian

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Dedicated

with poignant memory

of what might have been

to

ISRAEL REGARDIE

The fool readeth this Book of the Law, and its comment; & he understandeth it not.

Let him come through the first ordeal, & it will be to him as silver.

Through the second, gold.

Through the third, stones of precious water.

Through the fourth, ultimate sparks of the intimate fire.

Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

There is success.

(CCXX, III, 63–69)

Splendidly superb is the future,
Brilliant with the joy of being
Celestially alive
Beists of the endless
Bottomless
Abyss of the outer never no end endless
Kingdom of The Eternal ETERNAL BEING
The BEIST OF BEISTS.....

Sun Ra, "The Irresistible Thought"

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Foreword

Caosga, tabaord saanir; od christeos yrpoil tiobl, busdirtilb noaln paid orsba od dodrmni zylna. Elzaptilb, parmgi peripsax, od ta qurlst booapis lnibm: Oucho symp, od christeos agtoltorn mirc, q tiobl lel. Ton paombd dilzmo aspian, od christeos agltoltorn parach asymp. Cordziz, dodpal od fifalz lsmnad. Od fargt, bams omaoas, conisbra od auavox: Tonug orscatbl, noasmi tabges levithmong. Unchi omptilb ors, bagle? Moooah olcordziz. Lcapmao ixomaxip. Odcacocasb gosaa, baglen pi tianta ababalond odfaorgt telocvovim. Madriiax torzu, oadriax orocha aboapri, tabaori priaz artabas, adrpan corsta dobix, yolcam priazi arcoazior, odquasb qting. Ripir, paaoxt sagacor. Vml od prdzar cacrg aoiveae cormpt.

The Book of the Law, revealed to its scribe, Aleister Crowley, in Cairo, Egypt in 1904 CE, is a remarkable work with many layers of meaning. AIWAZ, the reputed Author of the Book, declares Himself to be the "minister" or servant of "Hoor-paar-kraat" (Eg. Har-pa-khered), Horus the Child, "the Babe in the Egg of Blue,"[1] the Real or True Self. He declares the *Book of the Law* to be a book of runes, full of mysteries not evident to the casual reader (I, 54; II, 24, 27; III, 47f., 63).

On the conventional level, AIWAZ predicts the advent of world war (III, 71), which was fulfilled ten years later in the conflagration of World War I, followed by World War II during the 1940s (III, 46), and, eighty years later (2020s), in a period of abasement, with its roots in the 1980s, called the Day of Wrath.

[1] Cf. Laozi, 含德之厚，比於赤子 (chap. 55).

AIWAZ says that conflict, total war, the discovery of a weapon of mass destruction (WMD),[2] cannibalism, torture, irrationality, human sacrifice, autocracy, oppression, militarism, and even slavery will characterize this period.[3] This fascist period, in which we still are, apparently,[4] is symbolically identified with SET, the Egyptian god of deserts, storms, disorder, and violence. In later Egyptian mythology, SET (lit. 'strength') killed Osiris and attacked Horus, but Horus emerged triumphant. In his role as lord of the red desert land, SET presages the crisis of Climate Change, first identified in 1896.

This prophecy shocked even Crowley, yet here we are, 117 years later, being told that human mass extinction or near extinction is not only possible but probable by 2100. This is the Buddhist *satthantarakappa*, the 'sword interval' or 'age of science' that, according to Emanuel Swedenborg and William Blake, began in 1757 with the advent of the Industrial Revolution.

However, AIWAZ declares that although man will long for death, "Death is forbidden, o man, unto thee!" (II, 73). The Day of Wrath will be superseded by a New Age, characterized by the appearance of the so-called "kingly" men, characterized by gender equity, individuation, universal enlightenment and transcendent emancipation, art, peace, prosperity, science, success, and, yes, cooperation (II, 24), and a new spiritual science, revealed in the Holy Books that are and are still to be

[2] The first atomic bomb was exploded in 1945, the same year which saw the advent of the Anthropocene or "Age of Man."

[3] All fulfilled in the German Nazi movement (1920–1945). The Nazis were reactionaries who were actually working with the support of the Church (= the Black Brotherhood), to suppress astrology, Freemasonry, and other esoteric movements and organizations. It is perhaps not insignificant that conspiracy theorists and others who rail against Freemasonry are actually siding with the Nazis.

[4] In which the role of Germany has been replaced by the United States of America. Consider, e.g., Operation Paperclip, Trinity, Project MKUltra, the Project for a New American Century, the New World Order, Richard Nixon, the Bushes, and Donald Trump.

written, through and by which humanity will achieve spiritual self-perfection as it transcends the debility of the Age of Pisces.

The New Age of Aquarius, ruled by Saturn, the black star of karma, but also of a future golden age of plenty and peace, is identified in the Kalachakra with "Shambhala." The astrological Age of Aquarius is predicted to arrive in the 25th century of our era, some 400 years hence.[5]

Finally, AIWAZ declares that the study and discussion of the *Book of the Law* is forbidden, its mysteries too profound, too recondite, and too dangerous to disclose, yet He gives us a Key that we can use, but only if we know, will, and dare to discover the Wisdom of the Book, which is to read it in the transcendent light of gnosis, the L.V.X., which will burn away the dross (which is really our own ignorance) and reveal the truth within (see Liber LXI, 30; The Comment).

Hoc nunc factum est.

المنبوذ

[5] On June 16, 2439, according to the Lahiri *ayanamsa,* just fifteen years after the "manifestation" of Shambhala in 2424.

Preface

The Book of El, properly *LIBER L VEL LEGIS,* was dictated by a preterhuman Intelligence which called itself AIWAZ, to Aleister Crowley on April 8, 9, and 10, 1904 CE in Cairo, Egypt. Crowley believed that AIWAZ is the True Name of the God of the Yazidis, and the *Book of the Law* a rediscovery of the Ancient Sumerian Tradition (4500–1900 BCE), the original human civilization, closely associated with Indus Valley civilization (3300–1300 BCE), with Crowley as the inspirer of a modern neo-Sumerian renascence.[6] Both civilizations were lost to history till the 19th century. Rose Edith Crowley and Aleister Crowley subsequently edited it, with slight emendations and revisions.

L is the twelfth letter of several major alphabets, derived from Hebrew Lamedh, ל, which may have come from the pictogram of an ox[7] goad, cattle prod, or shepherd's staff. It is the middle letter and the tallest letter of the Hebrew alphabet, attributed in the Hermetic Order of the Golden Dawn to the sign of Libra and the Tarot trump called Justice. It also signifies a king or royalty, and has very much the same

[6] Interestingly, 1900 BCE marks the approximate beginning of the astrological Age of Aries. 0 Aries – the vernal point – was therefore reached in the 3rd century CE, corresponding to the Crisis of the Third Century (235–284 CE) and the beginning of the Piscean Age. Therefore, the Aquarian Age will begin in the 25th century. Rome was a civilization typical of the Age of Aries; Sumer, which revered the Bull, was typical of the Age of Taurus (approx.. 4100–1900 BCE). The transition from Taurus to Aries, as well as the Age of Aries itself, was characterized by extreme violence and militarism. The association of Thelema with Sumer also explains the somewhat controversial "morality" of the Third Chapter of the *Book of the Law*, which appears to predict an imminent dark age of barbarism, perhaps a post climate-change Age of SET, the god of desert heat, as the transition from the Aeon of Osiris to that of Horus, which, Crowley said, will take "several centuries" to complete.

[7] Aleph, א 'an ox' is implicit.

force in the title of the *Book of the Law* as the Chinese *de (德)* in the title of Laozi's *Tao Te Ching,* often translated as 'Character,' 'Virtue,' or 'Power.' In combination with the first letter of the alphabet, Aleph, א, it makes AL 'divine power,' also pronounced 'el.' Some etymologies derive AL from a word meaning 'sun.'[8] In Arabic, it is called Lam,[9] and refers to the definite article, 'the.' The English letter L resembles the carpenter's square, a central glyph of Freemasonry, and is a symbol of morality, truth, and law. It is the divine nature, suchness (*tathata*), reality itself.

As I was preparing this book for publication, I dreamed that the *Book of the Law* teleported itself into my hands in a great aureole of light, in response to which I declaimed, "*It Is True.*"[10] I would like to believe that that is a sign from the Gods that the book is indeed true, and that I have at last discovered the Key of It All.[11] *Yehi 'or.*

Seten Tomh
August 12, 2021
Toronto

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[8] Similarly, the Buddha is declared to be a descendant of the Sun.

[9] Cf. Crowley's drawing of Lam, *c* 1917/18, whom he described as his "guru" and relates to the Tibetan Buddhist word "lama," meaning 'he who goes,' thus connecting his work with Tibetan Buddhism. See also Crowley's discussion of the formula of AUMGN in *Magick in Theory and Practice* (1929; rpt. New York: Castle Books, 1960), pp. 45-49; his commentary on Blavatsky's "Voice of the Silence" in *The Blue Equinox*; his essentially Buddhist description of the work and tasks of the grade of Exempt Adept; etc.

[10] Y.T.Y.S.T.R.V.H. = 309 = ShT, which also appears as the centre or essence of a "word" of eight letters by *notarikon.* The last two letters, V and H, signify the Son and the Daughter of Tetragrammaton, the hexagram and pentagram united = 11, the number of Thelemic Magick. IT is the Ultimate Reality (see Liber 333, chap. 31). "The Essence (*bindu*) of the Force (*kundalini*) is SET, the Light of the Initiation of Aquarius."

[11] AL = ALL = AIN = LA.

The Keys of El

Chapter I

The Book of Not

1. Had! The manifestation of Nuit.[12]

Had, the complement of Nut, is represented at the top of the Stele of Ankh-ef-en-khonsu as a Winged Sun. It is a symbol of divinity, royalty, and power. In ancient Egyptian religion, the symbol *Behedeti* represented Horus of Edfu, later identified with Ra-Harachte, identified with the sun at noon. It is transcribed into Latin as SOL SUUS, literally, 'his own self, the sun."[13] It appears in Malachi 4:2: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." In Greece, it is the knob of the staff of Hermes, the god of Wisdom.

[12] This text of the *Book of the Law* has been edited to accord with the instructions of AIWAZ with regard to the "stops" (i.e., punctuation) and the letters (II, 54). The punctuation accords with the last authorized edition of the *Book of the Law* (1938). The spelling, especially capitalization, has been reviewed against the original holographic ms., and corrected accordingly. Significant variances from the ms. have been noted in the footnotes.

[13] Cf. the grade of Ipsissimus ('very own self') in the A∴A∴.

Nut, or Nuit, is the goddess of the sky, stars, cosmos, procreation, astronomy, and the universe. She appears as a nude star-covered woman arched over the earth, or as a cow, sow, or sycamore tree, especially associated with the sign of the water pot, i.e., Aquarius, also symbolizing the uterus or a ladder to heaven. The word literally means 'sky.' She is one of the oldest Egyptian deities. Nuit reverses other ancient mythologies, in which the paternal or male principle is identified with the sky and the maternal or female principle with the earth, thus indicating a mode of Magick in which the female dominates, as in Taoism and elsewhere.

Nuit is identified with the sky and Geb, her brother, with the earth. Their union produces the quaternary of Osiris, Horus, SET, and Isis. Some titles of Nuit are Coverer of the Sky, She Who Protects, Mistress of All, and She Who Holds a Thousand Souls. Nut was a friend and protector of the dead, who appealed to her as a child appeals to its mother: "O my Mother Nut, stretch Yourself over me, that I may be placed among the imperishable stars which are in You, and that I may not die." Nut was believed to draw the dead into her star-filled sky, and refresh them with food and wine: "I am Nut, and I have come so that I may enfold and protect you from all things evil."

The early 15th century meaning of *manifestacioun* is the 'action of disclosing what is secret, obscure, or unseen,' from Late Latin *manifestationem* (nom. *manifestatio*), noun of action from the past-participle stem of Latin *manifestare* 'to discover, disclose, betray.' The first verse of the *Book of the Law* establishes the primary binary of creation, consisting of Nuit, the 0, void, emptiness, or space, and Had, the 1, monad, self-identical, time. Nuit is the wave, Hadit the particle of quantum physics. The ecstatic union of these two primary potentials constitutes manifestation, ontology, creation, or phenomenality (*samsara*). Every experience is the result of the union of the metaphysical Point of View (Hadit) with one of the infinite number of possible potentialities (Nuit).

2. The unveiling of the company of heaven.

The manifestation *reveals* the aforementioned secret, represented by Nuit, as the "company" or stars of transcendent space representing the infinite differentiation of selfhood.

3. Every man and every woman is a star.

Stars symbolize the divine. The inherent luminous nature, universal and individual, is divided into positive and negative polarities. Thus, sexuality expresses this inherent luminous nature, the "light of SET,"[14] the wholeness/holiness of which is recovered in the act of union. Similarly, in the *Itivuttaka* the Buddha says that "a bhikkhu has passed beyond the domain of Mara and shines like the sun" (III:59), "like the heart of the sun, which is itself self-originated" (Padmasambhava).[15]

4. Every number is infinite; there is no difference.

"All the varieties of phenomenal existence as a whole do not in reality differ one from another. Individually also they are beyond conceptualization" ("The Cuckoo's Song of Total Presence").[16] Finitude (the "numbered," differentiation) manifests Infinity. All phenomena manifest the universal interaction of Hadit and Nuit. Thus, the proper (i.e., initiated) attitude to the world is detachment, since all experiences are ultimately one, beyond good and evil.

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[14] AR, 201 + ShT, 309 = 510, RYSh, the Head. In this book Hebrew words are spelled out in Roman transliteration.

[15] John Myrdhin Reynolds, *Self Liberation through Seeing with Naked Awareness* (Ithaca, NY: Snow Lion Publications, 2010), p. 14.

[16] Samten Gyaltsen Karmay, *The Great Perfection: A Philosophical and Meditative Teaching of Tibetan Buddhism,* 2nd ed. (Leiden: Brill, 2007), p. 50.

5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

The revelation is not to men but to their children, their heirs and descendents. It requires a human psychopomp, identified with the "warrior lord of Thebes," the Egyptian shaman Ankh-ef-en-khonsu. Formerly Thebes used to be haunted by hermits and ascetics, like the Galilee of Jesus' time. Ankh-ef-en-khonsu created the stele the discovery of which led to the dictation of the *Book of the Law.*

6. Be thou Hadit, my secret centre, my heart & my tongue!

To discover the revelation of Nuit the psychopomp must realize his True Self, technically equivalent to enlightenment. The True Self is the secret centre, heart, and tongue of Nuit, i.e., interior, essential, vital, and articulate, her Body, Speech, and Mind.

7. Behold! it is revealed by Aiwass the minister[17] of Hoor-paar-kraat.

The Voice reveals itself as Aiwass or AIWAZ, most commonly a Pakistani forename, though it is also found as a surname, of Turkish origin, and identifies himself as the agent of the Greek god Harpocrates, the god of silence and secrets. He is represented as a naked child with his finger pressed to his lips in what is now interpreted as a gesture of silence. This is the Egyptian child god Horus, who represented the newborn sun each day, the first strength of the winter sun, and early

[17] Lit. meaning of "Aiwaz." See Eden Naby, "JACOBS, SAMUEL AIWAZ," *Encyclopædia Iranica,* online edition, 2016, http://www.iranicaonline.org/articles/jacobs-samuel. Reproduced in Seten Tomh, *Fire in the Mountain: Six Talks on the Law of Thelema of Aleister Crowley* (Toronto: Chroniker Press, 2021), pp. 75f.

vegetation. The proper Egyptian form is Har-pa-khered or Heru-pa-khered 'Horus the Child.' This is the victorious god of the sun (Sol Invictus) who each day overcomes darkness, also represented as a sparrowhawk. Hoor-paar-kraat is the "babe" or child self ("inner child") that represents the unrealized unconscious potentiality of enlightenment in the hidden self of the psyche.

8. The Khabs is in the Khu, not the Khu in the Khabs.

The *Khabs,* Egyptian 'star' or 'light,' was referred to in the Hermetic Order of the Golden Dawn in the phrase KHABS AM PEKHT or KONX OM PAX. KONX OM PAX was believed to have been pronounced in the Eleusinian mysteries to dismiss initiates after having been admitted to the grade of epopt or seer. Its Egyptian equivalent, *Khabs Am Phekt,* means 'light in extension' or 'light rushing out in a single ray' (cf. will) *Khu* is the Egyptian word for 'soul.' This verse affirms the Buddhist view of the Buddha nature as distinct from the Hindu view. In the latter the *atman* or soul is reabsorbed into the Brahman as a dewdrop slips into the shining sea, to use the mellifluous phrase of Sir Edwin Arnold, whereas in the Buddhist view the karmic continuity is timeless (see the Dalai Lama, *Buddha Nature: Death and Eternal Soul in Buddhism*).[18] "The kingdom of God is within you" (Luke 17:21).

9. Worship then the Khabs, and behold my light shed over you!

[18] Cf. Laozi, 道之為物，唯恍唯惚。忽兮恍兮，其中有象；恍兮忽兮，其中有物。窈兮冥兮，其中有精；其精甚真，其中有信 (chap. 21).

Light is the subtlest form of matter; thus, the *Khabs* is the light of Nuit. By concentrating on the interior light, one experiences the enlightenment of Nuit, being itself.

Crowley incorporated this instruction in Liber CC (*Resh*), consisting of a formal greeting of the Sun at dawn, noon, sunset, and midnight (attributed to Ra, Hathoor, Atum, and Khepri respectively).[19] The real meat of the exercise is, however, often overlooked, which is that the adoration is to be followed by a period of meditation, four times daily.

10. Let my servants be few & secret: they shall rule the many & the known.

11. These are fools that men adore; both their Gods & their men are fools.

The ancient Greeks developed a theory of government which has stood the test of time, the *kyklos* or theory that governments devolve through a predictable series of cycles. Most extensively discussed by Polybius, Plato and Aristotle also developed their own interpretations of the theory. Government cycles through three basic forms: democracy, aristocracy, and monarchy, and three degenerate intermediate forms, called ochlocracy, oligarchy, and tyranny. The original form of government is ochlocracy or mob rule. Then a strong man emerges who sets up a monarchy. The heirs of the monarch degenerate into despots and the monarchy degenerates into a tyranny. The tyranny is then overthrown by the leading citizens of the state, who set up an aristocracy. This degenerates into an oligarchy. The oligarchs are thus overthrown by the people, who establish a democracy, but democracy becomes corrupt and degenerates

[19] Cf. III, 38. These are the gods of the sun, sky, creation, and renewal of life respectively.

back into the original form of ochlocracy, and the cycle repeats. This process is called anacyclosis.

In theory, therefore, the ideal government would combine and thus reconcile democracy, aristocracy, and monarchy, in a system of mutual checks and balances. Laozi also has a similar discussion in the *Tao Te Ching*, which is really a manual of how to govern effectively. The first principle of Laozi's proposed system of government is to provide all the material requisites of animal satisfaction to the people, discouraging elitism, competition, what we would today call consumerism, and education, with a government that does not interfere with people's business, based on fairness and justice, and avoiding ostentatious privilege and wealth. This implies decentralization, voluntary association, freedom, and moderation. Traditional beliefs and practices should be universally respected.

Laozi wanted government to be controlled by wise men, sages, similar in principle to Plato's philosopher kings, but more spiritually oriented, renunciates, who "go with the flow," adjusting things where needed, close to the people, but also aloof, independent, worldly yogis in fact. Thus, AIWAZ states that the rulers of the people shall be servants of Nut, i.e., seekers of nothing, spiritual, few in number and invisible, not subject to the people. Similarly, in his "Intimation with Reference to the Constitution of the Order," Crowley declares two fundamental political principles: 1) Government is service, and 2) Renunciation is honourable. In particular, he declares that the highest government officials should not hold property or earn money, but be supported by the state at an appropriate level of income, in order to do their work in private, without interference and without interfering, yet effective. Moreover, in "The Scientific Solution of the Problem of Government," Crowley lays down the primary axiom of government; "The absolute rule of the state shall be a function of the absolute liberty of each individual will," by this means reconciling the dichotomy of state power and individual liberty, each being a

function of the other. This conception of liberty is positive, unlike the notion of negative liberty, which actually results in its opposite.[20] Such a system is essentially incompatible with mob rule, oligarchy, or tyranny.

Based on Laozi's criteria, our own society is indeed headed for the same civilizational collapse that the *Book of the Law* both describes and predicts. Where people are primarily focused outward, locked in a struggle for personal survival, obsessed with money, privilege, prestige, power, and luxury, insatiably avaricious, competitive, and selfish, such a society has no own-being. This is not dissimilar from the Buddhist view. The Buddha predicted that history inevitably alternates between moral and immoral societies in an overall process of degeneration. The latter descend into anarchy and killing, called the *satthantarakappa* 'sword interval,' followed by a reaction and the restoration of harmony by a surviving remnant based on the dharma. The *Book of the Law* clearly describes the civilizational collapse that appears to be inevitable, and presages the system of social organization that will follow it, similar to the Kalachakra prophecy of Shambhala.[21]

The people shall be subject to the government of the "servants of Nuit," i.e., those who seek and attain the annihilation[22] or "infinitization" of cosmic consciousness (nirvana). Nuit is sought in simplicity and seclusion. By means of mental concentration (*ekagrata* or *samadhi,* often translated in English as 'meditation'), they shall reduce the many to the one and knowledge to gnosis.

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[20] This is the great lesson that the U.S.A. still has to learn.

[21] Crowley predicts that this will occur between 2204 and 2504 (see *Magick Without Tears* [1973; rpt. Tempe, AZ: New Falcon Publications, 1994], p. 457). The average of this range is 2354, just seventy years shy of 2424, the accepted date of the manifestation of Shambhala according to the Kalachakra.

[22] Cf. Sufi term *fana.*

This verse refers to government by hermits, renunciates, philosopher kings, or Taoist sages.[23]

This is the first of a series of verses describing the opening of the new age in the wake of complete civilizational collapse;[24] cf. I, 11, 31; II, 17–21, 24f., 45–49, 52, 56–60; III, 3-9, 11f., 18, 23–28, 42f., 46, 55. This is the Age of SET, characterized by the murder of Osiris, followed by the opening of the New Aeon of Horus, characterized by individuation.

Crowley's proposal for a system of Thelemic government, partly based on this verse, is Liber CXCIV (*Intimation with Reference to the Constitution of the Order*).[25] It describes a hierarchical system similar to the Chinese bureaucracy that Crowley so admires in *Konx Om Pax.*[26]

The authority of the order is concentrated in the office of the Outer Head of the Order (O.H.O.). The O.H.O. is a World Ruler (*Chakravartin*). Anyone may be the O.H.O. The O.H.O. may be deposed by consensus.

The highest body is the Areopagus, which is a philosophical and judicial body. It adjudicates disputes within the Parliament

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[23] Cf. Laozi, 是以聖人抱一為天下式。不自見，故明；不自是，故彰；不自伐，故有功；不自矜，故長。夫唯不爭，故天下莫能與之爭 (chap. 22). Legge identifies the king (王) with the sage. Crowley notes that the termination, NG, signifies "knowledge" (cf. gnosis).

[24] Cf. Nietzsche's "death of God." 11 is the number of revolution ("energy tending to change").

[25] Note that this document is explicitly identified as an "intimation." It is, therefore, no more than a prolegomenon, subject to criticism.

[26] Crowley also mentions Menenius Agrippa Lenatus (d. 493 BCE), consul of the Roman Republic, who created the office of Tribune of the Plebs, which also influenced Paul of Tarsus, as his inspiration. The "plebs" are not restricted to their station by birth but are encouraged to rise through the ranks based on merit, objectively determined.

of Guilds, in which their most eminent men represent all crafts, trades, sciences, and professions. The Parliament has the power to make regulations respecting their members, subject to the authority of the Areopagus.

The legislative power is concentrated in the Senate and the Electoral College. The members of the Electoral College must demonstrate expertise in athletics, learning, history, government, and philosophy.

The judicial power is concentrated in the Grand Tribunal, which is also a military body, but is subject to the Areopagus.

This intriguing constitutional structure represents a government of executive, legislative, judicial, and military authorities based on a system of checks and balances with a democratic element in the "guilds" (= unions). One of the most intriguing features of this system is Crowley's attempt to remove the tendency to corruption by eliminating the monetary incentive entirely, declaring that all of the officials of these various bodies must be vowed to poverty, and thus provided with a sufficient livelihood by the State. Thus, their loyalty will be to the State, unlike our present system today, where the loyalty of the state is to those from whom the politicians who operate the state receive their donations.

Crowley claims that his system reconciles monarchy, aristocracy, democracy, and revolution, as well as nationalism and globalism, thus neutralizing the vexatious cycle identified by Polybius.

12. Come forth, o children, under the stars, & take your fill of love!

The children, i.e., of men, i.e., of the new age are born in the night (N.O.X.) of the interior life and are filled with the bliss of self-realization and illumination.

13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

The divine is transcendent, immanent, ecstatic, and blissful.

14. Above, the gemmèd azure is
    The naked splendour of Nuit;
She bends in ecstasy to kiss
    The secret ardours of Hadit.
The wingèd globe, the starry blue,
Are mine, O Ankh-af-na-khonsu![27]

The infinitely self-differentiated and self-differentiating void by means of the curvature of space exists in ecstatic union with the metaphysical Point of View. The realization of the unity of Self and Emptiness is the primary realization of the psychopomp, the Egyptian shaman Ankh-ef-en-khonsu 'whose life is in Khonsu,' the ancient Egyptian god of the Moon, the light in the night. Khonsu is especially associated with time, the path, health, vitality, and prana or qi (氣). Khonsu is also a divine Child and is represented as a Great Snake that fertilizes the Cosmic Egg in the creation of the world. The Moon is a universal symbol of the dharma, associated with soma, the ecstasy-inducing drink of the ancient rishis that inspired the writing of the Rigveda: "the purifying Soma, like the sea rolling its waves, has poured forth songs, hymns and thoughts."[28]

15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They

[27] In the original holograph this verse reads "V. 1. of Spell called the Song."

[28] Chap. 9.

shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

The theriomorphic Ancestor is both royal and religious, whose proved gnosis is pure emptiness. He is the male principle as his consort the female, yet the source of his power or Shakti is the female.[29]

16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.

The Beast has awakened the divine feminine energy (*kundalini*), equivalent to Hadit, whereas the Woman has realized the immanence of the emptiness of Nuit.

17. But ye are not so chosen.

This Book is a revelation to non-initiates, who have yet to prove their attainment, but is also the means of that attainment, so that they too might be chosen (see below). Thus, Thelema is inclusive and open to all in principle, not exclusive.

18. Burn upon their brows, o splendrous serpent!

Yet proving oneself is not easy. It can be achieved only by awakening the spiritual potential in the brain (*ajna chakra*), where it burns away all defilements, resulting in the brilliance of illumination. The kundalini serpent is identical with Hadit, the Real or True Self.

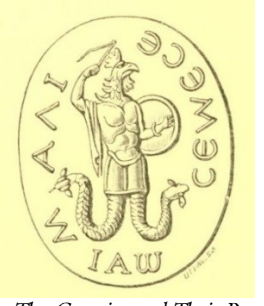
19. O azure-lidded woman, bend upon them!

[29] Cf. Laozi, 玄牝之門 (chap. 6).

Thus, emptiness is realized.

20. The key of the rituals is in the Secret word which I have given unto him.

Aleister Crowley discovered the Qabalistic spelling of *Abracadabra,* the great magic word of power believed to have healing powers. It is associated with Hebrew and Aramaic phrases meaning "I will create as I speak" or "I create like the word"[30] respectively, and is related to ABRAXAS. It is found on Abraxas stones, which were worn as amulets. Basilidean gnostics used the word as a magic formula to invoke the aid of benevolent spirits against disease and misfortune. The "faculty of Abrac" is an obscure Masonic term, also referred to in Mormonism, which may refer to a kind of clairvoyance. By changing the hard 'c' to an aspirated 'h,' Crowley was able to obtain the word HAD and a gematria of 418, the same as Heth, ח, the Hebrew letter corresponding to The Chariot, the Tarot trump symbolic of the Great Work. AIWAZ implies that this word was revealed to Crowley by AIWAZ himself, and that it is the key to mantra yoga, or perhaps that mantra yoga is the key to the Great Work.



Abraxas stone or gem from The Gnostics and Their Remains, by Charles W. King (1887).

[30] Similarly, the ancient Egyptians believed in the creative power of speech (cf. the pan-Indian doctrine of the Power of Truth [*satyagraha*]).

21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

God is the void, emptiness (*sunyata*). Nuit declares Herself to be the transcendent object of veneration, and therefore beyond intellection; hence, nothingness, void, emptiness, space, the Qabalistic Zero, etc. The Adorer or aspirant worships Nuit as Hadit. Like the Buddha, AIWAZ rejects theism, affirming the divinity of the primary binary alone.

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

God is Infinite. The literal meaning of Egyptian Nut is 'sky.' Nuit also means 'night' or 'darkness' in French. Her "secret name" is BABALON, which was revealed to Crowley during his experience of the 12th aethyr of *The Vision and the Voice,* December 4–5, 1909:

> Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom.
>
> With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery

of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.

This spelling appears in the Enochian language of John Dee and Edward Kelley, meaning 'wicked, harlot,' which in Hebrew and Greek letters has a gematria of 156.[31] Babylon the Great, a.k.a. the Whore of Babylon, refers to a symbolic female figure and a place of evil in the Christian Book of Revelation (*c* 95 CE), which, interestingly, also alludes to the Supreme Secret of the O.T.O. Her full title is "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The Whore is associated with the Beast of Revelation.

In the *Book of the Law,* BABALON expresses the vital energy, which is Nuit (Space) in Her maternal/material manifestation, also expressing the knowledge or gnosis of Nuit, which is annihilation (*nirvana*).[32] Nuit is identified with I.S.I.S., an acronym for infinitely differentiated space,[33] but also a major Egyptian and Graeco-Roman goddess. She is one of the main characters in the Osiris myth, where she resurrects the Dying God, Osiris, and produces and protects her son, Horus. *Her magical power was greater than all other gods.* She protected the kingdom from its enemies, governed the sky and nature, and had power over fate itself. Some of her later devotees said that she encompassed all the divine female powers in the world.

[31] 2 + 1 + 2 + 1 + 30 + 70 + 50 = 156.
[32] Cf. the Buddhist doctrine of the unity of nirvana and samsara.
[33] Crowley refers to this elsewhere as the Star-Sponge Vision.

Whore of Babylon in Hortus Deliciarum, by Herrad of Landsberg (1180).

AIWAZ associates Nuit as Isis with the attainment of detachment. Just as Nuit *bends* as a bow bends, descending upon Her worshippers as an ecstatic *tension*, so the worshipper *binds*, with reference to the literal meaning of "religion," connected with Latin *religare* 'to bind fast,' via the notion of "place an obligation on" or "bond between humans and gods," thus achieving emancipation or liberation (*moksha*). By making distinctions between things, i.e., through attachment, one establishes the primary cause of the suffering (*duhkha*) of existence summarized by the Buddha in the First Noble Truth (Crowley was a convinced Buddhist at the time of the Cairo Working). However, since all phenomena are equally the

marriage or union of Nuit and Hadit, all phenomena are essentially ecstatic and equally divine: "There is no difference," *provided one experiences them with detachment.*

23. But whoso availeth in this, let him be the chief of all!

The aforementioned quality of detachment (*nekkhamma,* 無念, *vairagya, metropatheia, apatheia,* etc.) is declared the supreme realization that leads to the mastery of existence. This quality is praised in Jainism, Bahaism, Buddhism, Christianity, Hinduism, Taoism, and Stoicism. Cf. I, 44 and III, 43.

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

Verse 24 is the number of the Secret Chiefs of Wisdom or Gnosis (*dharma*), who have accomplished the Great Work of Cosmic Consciousness or Enlightenment. These are the Hermits or Solitary Buddhas (*pratyekabuddhas*), who have imbibed the Essence of the Moon, or Soma. 56 is of course the gematria in Hebrew Qabalah of NV, 50 + 6.

In verse 25 Nuit invites us, somewhat mysteriously, to "divide, add, multiply, and understand." 25 is the number of the Pentagram, Mars, and the Beast (ChYVA), as well as Horus and the "New Temple" of Ezekiel.

"Divide" and "add" refer to the alchemical processes of analysis (*solve*) and synthesis (*coagula*) respectively. "Multiply" means to increase or expand. "Understand" – to attain the grade of Master of the Temple, characterized by detachment, concentration, and cosmic consciousness.

However, in addition to the analogical interpretation, a mathematical explanation is clearly implied, related to the mystery of the squaring of the Pentagram ($25 = 5^2$). The pentalpha, pentacle, pentagon, or star symbolizes the mystery of life and evolution. In the *Book of the Law* the star is associated with humanity, male and female, individuality, and Nuit herself. The star is also the flame (*kundalini*) that burns in the heart of man, life, and death. In the Tarot it is represented by the Woman who pours the revivifying water of life onto the land, the zodiacal sign of Aquarius (the sign of the New Age), and the Hebrew letter Heh, who is also the ancient Egyptian god of Infinity or Eternity, known as "the god of millions of years," referring to the primordial watery chaos that existed before the creation of the world. The pentagram first appears in ancient Sumerian civilization, where it represents Inanna (Ishtar), associated with the planet Venus, or Marduk, associated with Jupiter. The sign was also used by the Pythagoreans, who associated it with health. It also represents the five phases of change in Taoism. The pentagram of Venus is the apparent path of the planet Venus as seen from the earth.

However, most interesting in this context, given Aiwaz/Nuit's explicit mathematical reference, is the association of the Pentagram with the Golden Ratio, which Kepler referred to as "a precious jewel." According to the Wikipedia,

The golden ratio, $\varphi = (1 + \sqrt{5} / 2 \approx 1.618$, satisfying

$$\varphi = 1 + 2\sin(\pi/10) = 1 + 2\sin 18^\circ$$
$$\varphi = 1/(2\sin(\pi/10)) = 1/(2\sin 18^\circ)$$
$$\varphi = 2\cos(\pi/5) = 2\cos 36^\circ$$

plays an important role in regular pentagons and pentagrams. Each intersection of edges sections the edges in the golden ratio: the ratio of the length of the edge to the longer segment is φ, as is the length of the longer segment to the shorter. Also, the ratio of the length of the shorter segment to the segment bounded by the two intersecting edges (a side of the pentagon in the pentagram's center) is φ. … The pentagram includes ten isosceles triangles: five acute and five obtuse isosceles triangles. In all of them, the ratio of the longer side to the shorter side is φ. The acute triangles are golden triangles. The obtuse isosceles triangle … is a golden gnomon.

Euclid's classical definition of the Golden Ratio is: "A straight line is said to have been cut in extreme and mean ratio when, as the whole line is to the greater segment, so is the greater to the lesser."

Carrying out Nuit's instruction to "divide, add, multiply, and understand," 6 ÷ 50 = 0.12. 6 and 50 is also 6 and 5 by *notarikon,* and 6 ÷ 5 = 1.20,[34] which may be interpreted as 120, which expresses the multiplication of 1 through 5, thus a synthesis of the pentagram, and is a significant number in the mysteries of the grade of Minor Adept 5° = 6□ of the Hermetic Order of the Golden Dawn, and 5 and 6 are of course the component digits of the name of NV. Thus, it represents the Attainment of the Knowledge and Conversation of the Holy

[34] Cf. "The key of the rituals is in the Secret word which I have given unto him" (I, 20). In this context the "Secret word" is of course NV. The word "Key" also appears in III, 47 in reference to the *Book of the Law* itself. 47 is one of the two prime factors of 2726, and clearly alludes to the central secret of the New Aeon. I, 29, the other prime factor, also alludes to the secret. See Appendix I.

Guardian Angel, the Solar-Martial Augoeides or Star-Daemon,[35] the sum of which is 11,[36] the number of Magick. 120 is also the sum of the first fifteen integers, 15 being Yah and The Devil or Daemon in the Tarot, identical with SET. It is also twice 60, Samekh, Sagittarius, which represents the aspiration from the Moon (Yesod) to the Sun (Tiferet).

0.12 symbolizes the progression from the original Void (*sunyata* or *ein*), its concentration in the seminal *bindu* or *yodh,* Unity (*Keter*) and finally Duality, *Chokhmah,* Reason. This sequence recapitulates the cosmic process from the original and originating void or Cosmic Egg through the fecundating *bindu* or *yodh* to unity and thence to the binary of manifest existence. 12 is also the number of the signs of the zodiac. Thus, Nuit, Space, subsumes the whole universal process.

The addition of 6 and 50 is 56, which as we have already explained is the gematria of NV. Its corollary is 65, *LVX,* the redeeming Light, and Adonai, the Star-Daimon or Genius, the Holy Guardian Angel (see Liber LXV). The five and the six, pentagram and hexagram, Mars and the Sun, essentializes the Great Work, especially the attainment of the Star-Daimon (grade of Adeptus Minor, 5° = 6□).

6 × 50 = 300, the number of the Hebrew letter Shin, ש, the Fire of Pentecost, the Second Coming or New Aeon, represented in the Tarot as the resurrection of the divine or

[35] In this work I refer to the Star-Daimon, Genius, Augoeides, Adonai, Hoor-paar-kraat (Eg. Har-pa-khered), True Self, Real Self, and "Holy Guardian Angel" as more or less equivalent terms, which may be compared with the Inner Guide of Vishnu Bhaskar Lele and Sri Aurobindo. Cf. Atman.

[36] "My number is 11, as all their numbers who are of us. The shape of my star is—The Five Pointed Star, with a Circle in the Middle, & the circle is Red" (I, 60). Thus, 5 and 11 are explicitly correlated.

energy body[37] in the trump called Judgment. It is the triple tongue of flame, the spirit of Pentecost descending from On High, the "baptism of fire" (Baphomet), which is also the gematria of KHABS AM PEKHT (see Liber D). 300 is the sum of the first 24 numbers (see above). It is the numeration of Yehushuah (YHShVH), the Pentagrammaton, the Saviour, consisting of Shin inserted into the Tetragrammaton, YHVH, the five letters of which allude once again to the Pentagram.

Mathematically, we have already referred to the pentagram as the central glyph of the Golden Ratio. The golden ratio is also called the golden mean or golden section. Other names include extreme and mean ratio, medial section, divine proportion, divine section, golden proportion, golden cut, and golden number. According to Wikipedia, the mathematics of the golden ratio and of the Fibonacci sequence are intimately interconnected. Like pi, the Fibonacci sequence is an irrational number, an infinite series, the first eleven (note!) unique numbers of which, ignoring the duplication of 1, are 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144.[38] The Fibonacci sequence may also be discerned, not only in the mathematics of the pentagram, but also in the hexagram (= the five and the six).[39] However, I believe I am the first to have demonstrated how this sequence was encoded in the very structure of the versification of the *Book of the Law* in such a way as to demonstrate the objectivity and influence of Aiwaz, the relationship between this sequence and the central secret of the *Book of the Law* and the New Aeon, and

[37] Also referred to in Dzogchen as the Rainbow Body and in the Western esoteric tradition, Sufism, etc. as the Body of Light (cf. *sambhogakaya*).

[38] The sum of these numbers is $375 = 3 \times 5^3$. Its factors include 15, the Father and Mother united; 25, the Pentagram; and 75, NUIT.

[39] This much seems to have been first intuited as far as I know by Jeffrey D. Evans, a disciple of Kenneth Grant and co-author with Peter Levenda of *Rites of the Mummy: The K'rla Cell and the Secret Key to Liber AL* (Lake Worth, FL: Ibis Press, 2021). See also II, 76 and III, 47.

the significance of the number 2726, by which congress with preterhuman intelligence or *devas* may be achieved in the Aeon now dawning (see Appendix I; see also Appendix II). This process of human psychosomatic or psychophysical metanoia is already well advanced.[40]

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.[41]

The slave of nothing is ultimately and essentially free. The scribe asks for a sign of his calling. Nuit answers that the sign of his calling shall be Her gnosis, characterized by shamanic transcendence, continuity, and omnipresence (originally detachment and universality). Presumably, this refers to Crowley's attainment of the grade of Master of the Temple. The image is derived from the stele of Ankh-ef-en-khonsu.

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[40] See, e.g., W.Y. Evans-Wentz, *The Fairy Faith in Celtic Countries* (London: Oxford University Press, 1911); Jacques Valee, *Passport to Magonia* (1969; rpt. Brisbane, Au: Daily Grail Publishing, 2014); Vallee and Chris Aubeck, *Wonders in the Sky: Unexplained Aerial Objects from Antiquity to Modern Times* (New York: Penguin–Tarcher, 2009); John E. Mack *Abduction: Human Encounters with Aliens (*New York: Ballantine Books, 1995); etc. Cf. Crowley, *Magick Without Tears,* p. 305.

[41] In the original holographic ms. "the omnipresence of my body" reads: "the unfragmentary non-atomic fact of my universality. (Write this in whiter words) (But go forth on)". Crowley balked at the obscurity and AIWAZ allowed him to use a paraphrase.

The word "slave" appears four times in the Book of the Law, including slave of Nuit (I, 26; cf. "servant"), mortal being (II, 49), rationalist (II, 54), and servant/beggar (II, 58), the latter with both spiritual and non-spiritual connotations. The word "slave" (Gk. *heterophonos*) literally means 'of different voice,' from *slavo* 'word, speech').

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of Sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

Dew represents regeneration. This "sweet dew," having the consistency of semen, is the result of success in *pranayama.* As the Buddha says of the advanced *dhyanas,* the body is suffused with bliss.[42] Nuit may be understood as a plenum, plethora, womb, void, or "egg," but, being continuous, therefore non-local and non-particular, is strictly speaking unintelligible and beyond articulate expression. She is the water that the fish never realizes is there because it has never known any different.

28. None, breathed the light, faint & faery, of the stars, and two.

0 = 2 is the formula of existence, the cosmic process, from the subtlest form of matter, infused with *prana* or *qi,* to the dyad (or duad).

[42] Cf. Laozi, 天地相合，以降甘露，民莫之令而自均 (chap. 32). Legge has: "Heaven and Earth (under [the Tao's] guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord."

29. For I am divided for love's sake, for the chance of union.

God is expressed by means of duality rather than as division leading to suffering. This is the divine perspective, i.e., the perspective rooted in reality "as it is."

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

Thus, the teleology of existence is blissful self-discovery, but this is only true from the highest perspective of the servants of Nuit, who have dissolved the ego, the non-self, without loss of selfhood, in the cosmic realization of Nuit and her oceanic bliss.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

Those who are ignorant, i.e., unrealized, suffer the finitude and restriction of the ego. This is the state of the unredeemed, uninitiated man, but not of those who have attained.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

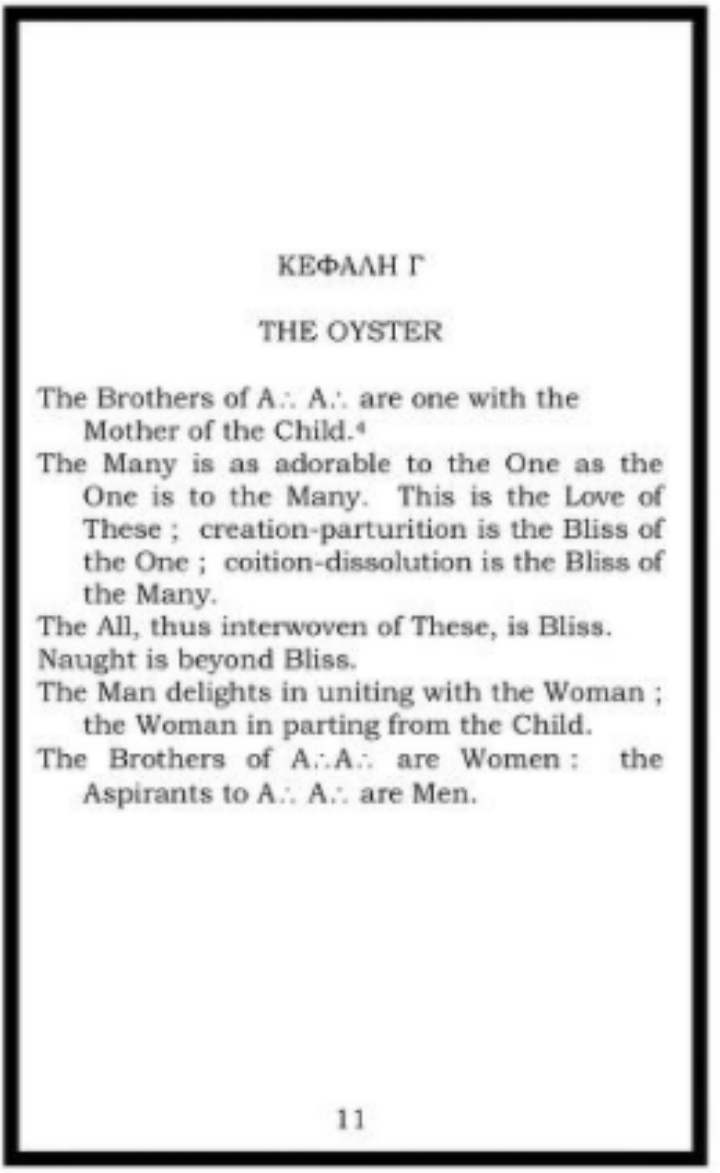
The rule of the prophet is the practice of *hatha yoga,*[43] which leads to the immanent gnosis of Nuit. Only the gnosis of the

[43] Lit. "force," referring esoterically to the union of the sun and the moon as well as the inhalation and exhalation of the breath (cf. II, 63). The oldest *hatha yoga* text is a Vajrayana Buddhist text called the

body is complete, for only the body is complete. Nuit declares this to be true due to her dynamic, vital, articulate, and expansive nature, and the nature of desire itself, in which the universal seeks to realize itself in the particular through proliferation (the opposite formula to that of desirous attachment, the source of suffering [*duhkha*], which is restrictive). This is of course the essential formula of Tantric Dzogchen. Cf. Chapter 3 of *The Book of Lies.*

Aleister Crowley's personal seal, "the Mark of the Beast," incorporating the soli-lunar symbolism of Hatha Yoga. Wikimedia Commons.

Amritasiddhi (11th century), which became the basis of kundalini yoga. The Buddha also taught mindfulness of the breath, called "the Tathagata's abode," in the Pali Canon (1st cent. BCE), including pressing the tongue against the palate to control the mind. Sri Aurobindo also practised breath work (*pranayama*). According to Buddhaghosa, the emphasis on the body is a unique characteristic of the *Buddhadharma.* Jesus may be referring to this technique in Matthew 11:12: "from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." According to Strong, Greek βιασταὶ may also be translated as 'one who is eager in pursuit.' The Buddha, however, warns against the use of techniques that cause physical suffering as counterproductive and self-defeating.



ΚΕΦΑΛΗ Γ

THE OYSTER

The Brothers of A.·. A.·. are one with the Mother of the Child.[4]
The Many is as adorable to the One as the One is to the Many. This is the Love of These ; creation-parturition is the Bliss of the One ; coition-dissolution is the Bliss of the Many.
The All, thus interwoven of These, is Bliss.
Naught is beyond Bliss.
The Man delights in uniting with the Woman ; the Woman in parting from the Child.
The Brothers of A.·.A.·. are Women : the Aspirants to A.·. A.·. are Men.

11

Chapter 3 of The Book of Lies, by Aleister Crowley (1912/13).

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the

ordeals; write unto us the rituals; write unto us the law!

The scribe enters a death-like transcendent (trance) state or condition characterized by outward insensibility or unconsciousness (similar to the state induced by the soma of the rishis), and in that state of profound interior communion asks Nuit to reveal the individual and collective techniques and observances of the Great Work.

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

The techniques of initiation are individual and are a function of one's "grade" or stage of development. The observances are exoteric and esoteric. The truth is universal.

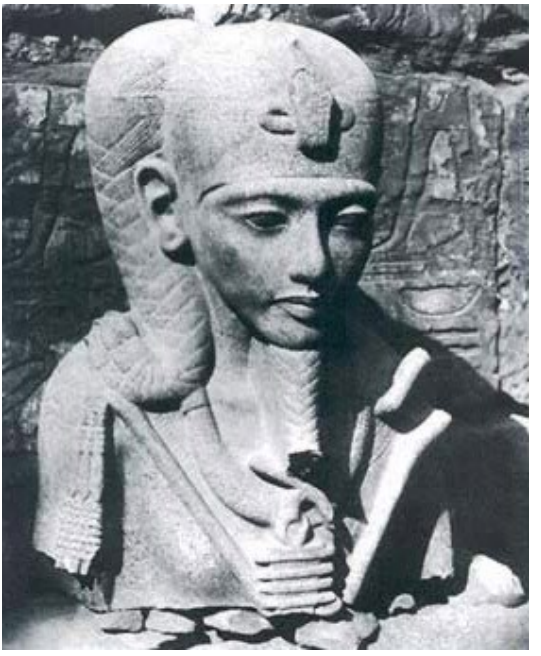
35. This that thou writest is the threefold book of Law.

In Brahmanism the 'threefold knowledge' (*tivijja*) refers to the three Vedas. The Buddha, however, declares the Brahman path to be "fruitless," and the true Threefold Knowledge to be the so-called "Magical Memory" (memory of past lives), perception of karma (a.k.a. "the Divine Eye"), and detachment, based on spiritual experiences which lead to emancipation (*nirvana*).

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

The scribe is identified with the Egyptian priest Ankh-ef-en-khonsu (fl. *c* 725 BCE). He was a Theban priest of the

Egyptian god Montu (identified with Khonsu), a falcon god of war in ancient Egyptian religion, the son of Bes-en-Mut and Taneshet. His wooden funeral stele depicts Nuit, Hadit, Ra-Hoor-Khuit, and himself, including the words: "The Osiris Ankh-ef-en-Khonsu shall go forth by day to do that which he desires, all, upon earth, among the living." Crowley believed himself to be the reincarnation of Ankh-ef-en-khonsu, 2,600 years later.



Khonsu, the ancient Egyptian god of the Moon, associated with time, light in the night, healing, fertility, air (prana), and procreation. As protector and healer he is associated with Horus. He is described as "the great snake who fertilizes the Cosmic Egg in the creation of the world."

In antiquity, the fathers of families, princes, and kings were priests. Thus, Cain and Abel, Noah, Abraham, Melchizedek, Job, Isaac, and Jacob offered their own sacrifices. The concept is also found in Asia, among Hindus and Buddhists. Thus, the Buddha declares the monastics to be characterized by the highest

nobility, the "striving towards" (*arya*) nobility or virtue, and the Buddha himself is represented as a prince.

AIWAZ declares the *Book of the Law* to be literally inspired, and being beyond ratiocination, it cannot be changed even in a single letter (an injunction that Rose Edith and Crowley did not entirely follow). However, Crowley was enjoined to comment on the Book to avoid error, based on the wisdom of the True Will (Ra-Hoor-Khuit). This prophecy is believed to have been fulfilled in Tunis in 1925 with the writing of the Comment, which Crowley published as an unnumbered, unclassified addendum to the *Book of the Law.*

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

Formulas of mantra yoga, incantation, invocation, talismanic magick, mental concentration, and gnosis, including so-called "primitive" or shamanic techniques, which evoke, assimilate, and transform the "shadow" (Ob) [44] or "dark energy" of the unconscious and the body (cf. Tantra) are allowed. The association with witchcraft must have galled Crowley, who hated witchcraft, despite several references in the Holy Books of Thelema to such "primitive" forms of spirituality.

38. He must teach; but he may make severe the ordeals.

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[44] *Ob* appears in Blavatsky's *The Secret Doctrine* (1888; rpt. Pasadena, CA: Theosophical University Press, 1988), Vol. I, pp. 76 and 364, to designate "an universal *agent unique* of all forms and of life," passive, negative, and nocturnal, "the messenger of death used by the sorcerers, the nefarious evil fluid." This is also associated with "אוב 'aub' or ob – serpent," or kundalini. According to Strong, AVB denotes a 'familiar spirit.' Cf. *bindu.*

Crowley was not strongly attracted to the role of guru (in fact, he might even be regarded as a sort of "anti-guru") and had little interest in teaching others. Thus, AIWAZ permits him to be exclusive, only admitting those who pass severe tests of fitness that are intrinsically initiatory, as in the ancient mysteries.

39. The word of the Law is θελημα.

AIWAZ proclaims the word of François Rabelais, announced in Rabelais's novel, *Gargantua* (1534). *Gargantua* is part of a pentalogy [45] of novels that express the philosophy of *Pantagruelism,* defined as "a gaiety of spirit confected in disdain for fortuitous things."[46] In the novel, M. Alcofribas describes the Abbey of Thélème, built by the giant Gargantua. The abbey is open to both genders and is equipped with a swimming pool, house cleaner service, and no clocks in sight. Only the beautiful may enter.

The inscription on the gate to the abbey first sets out who is unwelcome: hypocrites, bigots, the pox-ridden, Goths, Magoths, "straw-chewing" law clerks, usurious grinches, old or officious judges, and burners of heretics. The Thélèmites in the abbey live according to a single rule: DO WHAT YOU WANT. The Greek word, from *thélō* 'I resolve,' means 'will, desire, errand.' It connotes the True Will, first referred to in the official papers of the Hermetic Order of the Golden Dawn.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

[45] Note the implicit reference to the Pentagram. See I, 25.
[46] Quart Livre.

AIWAZ identifies Three Great Tasks, in order from highest to lowest: the Hermit (θε), Lover (λη), and Man of Earth (μα), corresponding to three letter pairs in the word, Thelema. These dyads add up to 14, 38, and 41 respectively. These dyads may be glossed Qabalistically as follows:

GREEK	GEMATRIA	YETZIRATIC	TAROT	ATUS
θε	14 = 5	♌ ♒	Strength + Star (NA)	XXVIII = X
λη	38 = 11 = 2	♎ ♋	Justice + Chariot	XV = VI
μα	41 = 5	▽ + △	Hanged Man + The Fool	XII = III
	93 = 12 = 3			

Thus, the Man of Earth is the slave of samsara (MA, matter, mother or matrix), subject to suffering and death (the Hanged Man) and ignorance (the Fool). He is subject to the pentagram (4 + 1) of the Four Elements plus Spirit or the Quintessence, which represents his sole hope for escape through transcendence. The Tarot trumps (or *atus*) add up to XII (XII + 0), i.e., the Hanged Man, self-sacrifice.[47] This corresponds to the work of the Outer Order, especially *Hatha* and *Karma Yoga.* The attainment is Kundalini Awakening.

The Lover is characterized by devotion (Venus, ruler of Libra) to the Great Work (Moon, ruler of Cancer, and the Chariot) = 11, the number of Magick and 2 × 11 × 19 = 11 × 38 = 418, ABRAHADABRA, the Great Work, etc. The trumps add up to XV, The Devil, Capricorn, ruled by Saturn (see below). This corresponds to the work of the Inner Order, especially *Bhakti Yoga.* The attainment is Bliss.

[47] The Hanged Man depicts a variation of an inverted yoga posture by which the *bindu* is allowed to accumulate in the head.

The Hermit is the man of Illumination (Sol) and Renunciation (Saturn), a.k.a. the Black Sun, the Inmost and the Outermost, the number of which, 14, is the Reversal of MA, the number of the Pentagram, Will, wherein is secreted the Yodh, י or *bindu* (Atu X, The Wheel of Fortune). This corresponds to the work of the Supreme Order, especially *Raja* and *Jnana Yoga.* The attainment is Gnosis.

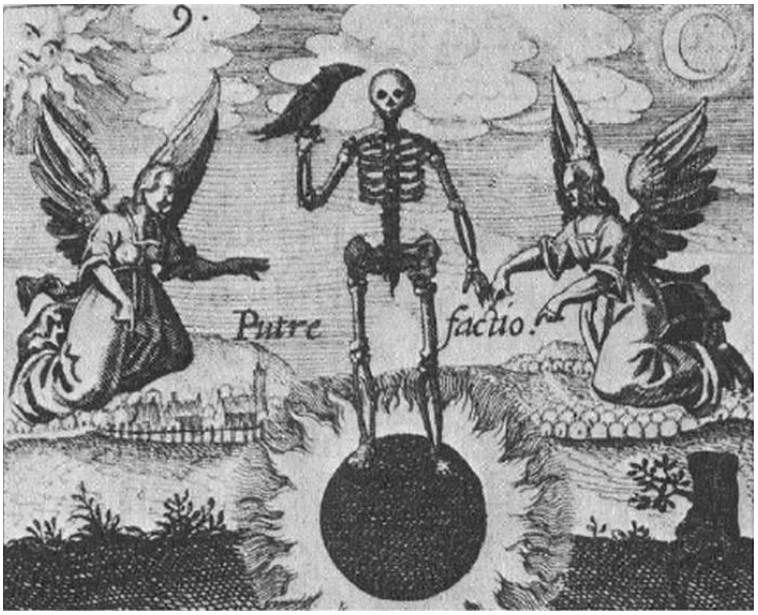
Cf. Gurdjieff's way of the yogi, monk, and fakir, and the physical (or motive), emotional, and intellectual centres, respectively.

The Three Paths are concurrent, divided into three channels, corresponding to the Qabalistic Tree of Life. The Hermit, י, Virgo, Mercury, is the path of intellectual development, and runs from 8, Knowledge, through 4, Wisdom, to 3, Understanding, the grade of Master of the Temple. The Lover, Leo, the Sun, Energy, runs from 7, Devotion through 5, Empowerment, to 2, Will. Finally, Man of Earth, Saturn, the synthetic path that runs from 10, the Body, through 9, Ego, and *Da'at,* Annihilation, the Dark Night of the Soul, to "the Highest," the grade of Ipsissimus. The Middle Path leads to the Primum Mobile, and gathers the other paths into itself as one ascends to the Perfection of Unity.

The Leo-Aquarius axis corresponds to the Age of Aquarius, with which the Law of Thelema is specifically associated, which supersedes the old Virgo-Pisces axis of the Age of Pisces, now in its death agony.

The Black Sun, or *Sol Niger,* refers to the first stage of the alchemical *magnum opus,* the *nigredo* or 'blackening.' Marsilius Ficinus says that it refers to "the blackness of Nature the ancient Philosophers called the crow's head, or the black sun." The black sun illuminates the dissolution of the body, a blackening of matter, or putrefaction. In *The Vision and the Voice* we find the Master of the Temple reduced to a black ash in the City of the

Pyramids, under the Night (N.O.X.) of Pan. It is also a type of sun wheel, signifying a mystic energy source with restorative powers, a glyph of the Tao in fact.



Black sun pictured in the Philosophica Reformata, by Johann Daniel Mylius (1622).

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW, a mantra consisting of eleven words, may be glossed as follows:

DO: force (cf. OD, *shakti*)

WHAT: suchness, truth of being itself (TAT)

THOU: True Self (*atman*)

WILT: True Will in strength (ט)

SHALL: universal divine force (ש + AL(L))

BE: reality, existence (ב, Logos)

THE: singularity

WHOLE: holy, healthy, salvific, of good omen

LAW: dharma, nothing, sunyata (LA)[48]

"The Power of Truth of reality itself is the True Self. The True Will in strength is the universal divine force of being. The singularity that is holy, healthy, salvific, and of good omen - that is the ineffable dharma of Suchness."

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accurséd! Accurséd be it to the aeons! Hell.

Sin – from German *sünde*, "it is true," from PIE *es-ont* 'becoming,' present particle of *es* 'to be.' Guilt inheres in being. This is the radical ontological premise of the path, for without ignorance there is no enlightenment. This is the Buddha's *duhkha* 'suffering', which is not epiphenomenal but essential. AIWAZ declares that this "sin" is "Restrict-sin," literally, "bound."[49] The solution to being bound is to be unbound. This is *moksha* 'liberation.' To be "unbound" is to recognize the reality that nature is inherently trans-finite, trans-dual, trans-rational, and trans-linguistic. That which appears finite is in fact illusory, as we discover upon analysis. To be unbound is to be detached, since objectification implies limitation. This also

[48] Viz., accomplishment (*siddhi*), power of truth, self-realization, meditation, action (karma), becoming (*bhava*), thatness/suchness, nobility (*arya*), concentrated in the Law (dharma).

[49] Cf. Laozi, 常有欲以觀其徼 (chap. 1).

includes sexual detachment. To be unbound implies the essential freedom of the will. All associations must, therefore, be voluntary and benign (anarcho-syndicalism). Imposition of the will is the very negation of boundlessness, yet boundlessness requires organization. To be cursed is to be cast out of boundlessness, and is the state of ordinary life in the world, the state of servitude, of time. This is hell.

Hell is darkness, night, flaming heat, the unknown, suffering, and death.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

The plurality of phenomena implies restriction and suffering. Thus, one's totality must be brought into a state of perfect coherence (superconductivity). The True Will manifests in the unity of mental concentration, which is meditation.

43. Do that, and no other shall say nay.

If every will is true, then all is coherent, but for every will to be true, each will must be free, bound only by the necessary and inherent conditions of the True Will itself (e.g., the True Will cannot will to be limited or constrained in any way without self-contradiction, though it may *appear* to be so if its suits its *telos*).

44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

The path of meditation is mental concentration, which confers the bliss of illumination. The essential will, not divided against itself, and therefore coherent, i.e., organized, "superconductive," is literally chaste (*purus*), and its intentionality (as the creator of

karma), is perfectly detached. This is the perfect expression of the spiritual ideal, and once again recalls the *Tao Te Ching,* which Crowley translated and with which he identified his spiritual philosophy, the essential attainment of the way of the kingly sage (王道).

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

The highest metaphysics reconciles non-duality, non-being, the void, plenum, pleroma, nothingness, emptiness, non-locality, the cosmic womb, the cosmic egg, etc.; being, particularity, locality, the metaphysical Point of View, monad, atman, even God as First Cause, creation, etc.; and duality, phenomenality, becoming, division, samsara, etc.

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

61 is Hebrew AYN 'to be nothing or not exist.' Its metathesis, YAN, is 'I,' declaring the non-existence of the ego but also the identity of the ego with non-existence. AIWAZ rejects polytheism and monotheism for a sort of spiritual nihilism/pantheism. Thus, Thelema is a transcendental philosophy, like Taoism and the highest reaches of philosophical Hinduism, etc. We find the primitive root of this conception in the Qabalah, but AIWAZ's formula is far more nuanced, symbolized by the Hebrew letter Heth, ח, The Chariot in the Tarot, the numerical value of which is 8 and, spelled out in full, 418, ChYTh (which also means 'beast,' interestingly). 418 is of course the number of the Great Work par excellence. 80 is a third form of 8, attributed to Pe, פ, The Tower, nirvana. Recurring to the original Hebrew word, AYN's pronunciation is like Ayin, ע, The Devil, identifying the transcendental and the daimonic formulae, homophonically recalling *Ein* 'Nothing.'

Thus, Satan (AIWAZ) denies God, but the denial of God is the means of enlightenment (hence the religious hatred of all true mysticism).

47. But they have the half: unite by thine art so that all disappear.

The Qabalistic view of AYN 'nothing,' is half of the equation (see v. 56, below), which in the Thelemic exegesis discovered by Charles Stansfeld Jones (a.k.a. Frater Achad) is LA 'Not.' The other "half" of LA is AL, divine power or energy. LA + ST + AL = 93, the number of Thelema.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

111 is the number of the Sun, Aleph, א 'the Ox', and *Keter,* but א is The Fool in the Tarot, whose number is 0 in Liber 777. The unification of consciousness through mental concentration leads to the direct realization of emptiness, the void.

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

AIWAZ announces the beginning of the new age in 1904, in which all the old rituals, ordeals, words, and signs – and perhaps, esoterically, *all* rituals, ordeals, words, and signs – are replaced by a new magical formula, the formula of Ra-Herakhty 'Ra who is Horus on the Horizons,' representing the journey of the Sun between the two horizons as well as rebirth. Asar, Osiris, the deity of the previous age, is the god of fertility,

agriculture, the afterlife, the dead, resurrection, life, and vegetation in the ancient Egyptian religion. His brother, SET, dismembered him after killing him, but Isis, his wife, recovered all the pieces and wrapped his body up. Horus is his posthumously begotten son. Isa is an Arabic name corresponding to Jesus in English.

Thus, the formula of Osiris is identified with Christianity, the implication being that the Christian/Piscean formula is defunct. The reference to "one" and "me" (Greek MH 'Not') recalls the previous discussion of one and none. In the new formula, Asar, as the Dying God, adores and Isa, the unredeemed ego, suffers, but Horus is the initiator. Horus is the god of kingship, nobility, and the sky, depicted as a falcon. Horus represents the pharaoh in life as Osiris in death. The resurrection of Osiris as Horus is widely equated to the Biblical myth of the resurrection of Christ. Thus, this is the age of the "Second Coming," when man will be judged and realize his body as glorified and divine.

Thus, AIWAZ identifies Thelema with the true, esoteric, post-resurrection Age of the "Holy Spirit." The literal meaning of Hoor (Hor) is 'Falcon, Distant One,' or 'One Who Is Above or Over.' The essential distinction seems to be that Osiris is the god of death, whereas Horus is the god of life, not the life that dies but the life that transcends death, i.e., eternal life, immortality. Where there is immortality there are Immortals (i.e., Secret Chiefs). *Complete enlightenment must be ontological.*

An esoteric interpretation of the verse is that all rituals, ordeals, words, and signs are abrogated. I.e., the new age no longer utilizes exoteric religious formulae at all, and that the spirituality of the new age represents a return to the original and true universal mysticism with no external trappings. Perhaps this will characterize the culmination of the Aeon in Ma'at.

The chronology of the ages is vexed. Crowley generally follows the convention that they are each about two thousand years

long, and associates them with the astrological ages of Pisces and Aquarius, following Blavatsky's announcement of the advent of the Age of Aquarius in or about 1900, based on Gerald Massey's identification of 255 BCE as the beginning of the Age of Pisces and 2,155 years as the duration a Platonic month. (Actually, the advent of the New Age would correspond to 1901, allowing for the absence of a year 0 in the common calendar.) However, the worship of Osiris goes back to 2400 BCE. Moreover, Crowley identifies the Aeon of Osiris with Patriarchy, which developed after 4000 BCE. Thus, patriarchy, the worship of Osiris, the Age of Pisces, and the Christian era cannot all be naively identified with each other, although there are clear correlations. Moreover, the worship of the Great Goddess is definitely prehistoric, going back as early as 30,000 BCE, although remnants of her worship survived until the sixth century CE. One might regard the official acceptance of Christianity by the Roman state in 323 CE as the official end of goddess worship, but hardly the beginning of patriarchy. Thus, one can date the Aeon of Isis from 30,000 BCE (some say 7000 BCE) to 536 CE, and the Aeon of Osiris after 4000 BCE. Crowley himself seemed to be thinking along these lines when he said that there is a transitional overlapping interval between the ages, that the Aeon of Horus was in development since the sixth century,[50] corresponding to Muhammad (*c* 570–632 CE), and may not become fully manifest for several hundred years, and that the duration of the Aeon of Horus may even be shorter than two thousand years because of the acceleration of time (an early anticipation of R. Buckminster Fuller and Ray Kurzweil's theory of ephemeralization),[51] although this would detach it

[50] With a crucial watershed in the 16th century, corresponding to the work of John Dee and Edward Kelley and François Rabelais.

[51] Cf. the Kalachakra prophecy of the manifestation of Shambhala in 2424 CE, 1,800 years after the Battle of Badr in 624 and close to the advent of the Age of Aquarius. Interestingly, 1,800 years is the duration of a slow progression of solar-lunar declination differences. This occurs with an average period of five thousand years, which is the

entirely form the astrological doctrine of the precession of the equinoxes (see I, 49; II, 40; III, 34).

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

AIWAZ is "one who shows sacred things." He reveals that there is a singular test, with three aspects: fire, which consumes material attachments; intellectual, which refines the psyche; and a transcendent spiritual test of the elect. The comparison with the Three Grades of Man of Earth, Lover, and Hermit (see I, 40) is compelling. Thus, "fire" would correspond to the grade of Philosophus; intellect (Jupiter), to the grade of Exempt Adept; and "the highest" to Ipsissimus. The formula of fire, lit. 'arouse, inflame, excite,' may be compared with Sanskrit *tapas* 'asceticism, austerity,' from *tapa* 'heat' or 'mental or physical pain,' which "burns" karma.

Compare again Gurdjieff's Three Ways: physical, mental, and emotional.

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duration of the current *Buddhasasana.* These astronomical cycles are seen in the tidal cycle: "The 1,800-year tidal cycle would be recognized as a principal driver of climate change in the Holocene, causing shifts in climate more prominent and extensive than hitherto realized." See C.D. Keeling and T.P. Whorf, "The 1,800 Year Ocean Tidal Cycle: A Possible Cause of Rapid Climate Change," April 11, 2000, https://www.pnas.org/content/97/8/3814#sec-4.

Man of Earth (XXI)	Tau, 400	Daimon of Fire	Kundalini (Hatha) Yoga	Physical Way
Lover (VI)	Zayin, 7	Congressus cum Daemone	Bhaktiyoga	Emotional Way
Hermit (IX)	Yod, 10	Daimon of Intellect	Jnanayoga	Mental Way
The Highest (0)	Aleph, 1	Aleph	Dzogchen (atiyoga)	The Fool (*mahasiddha*)
36	418			

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? *Amn.* Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

The "palace" is the mandala of enlightenment, which may be entered in four ways. Thus, there are four primary yogas: karma (or *hatha*) yoga, *bhakti* yoga, *jnana* yoga, and *raja* yoga, corresponding to the four elements of earth, water, air, and fire respectively. Silver and gold correspond to Sol and Luna; lapis lazuli and jasper to Jupiter and Venus; and jasmine and rose to Luna (or *Ein*) and Venus, which may be glossed as Enlightenment, Intuition, Wisdom, Love, and Annihilation (*nirvana*) respectively, all subsumed under "death," i.e., the impercipience of transcendence and the cessation of the attachments, consumed by the fire of aspiration. The four yogas correspond to the four main grades of the Outer Order, Neophyte, Zelator, Practicus, and Philosophus in that order. The comparison with Tibetan Buddhism is compelling.

18th century Tibetan mandala. Yongkang Pavilion. Wikimedia Commons.

The ancient biblical use of "amen" is as an affirmation in response to a blessing. Amen implies Amun, a major ancient Egyptian deity, the 'Hidden One' or 'invisible,' and Sanskrit Aum. AMN = 91, the number of Unity and the Paths. "Ho" signifies an exclamation calling for attention or demanding silence. "Warrior" refers to Ankh-ef-en-khonsu, the servant to the aspirant in this path, the means the methods or tasks of the Work. The implication is that that which follows describes the tasks themselves, including aspiration, astral projection, the use of entheogens, and sexual yoga. Sexual yoga (*karmamudra*) is qualified by the caution that all paths must always lead to the ultimate attainment, or the warrior will sink into suffering attachment. However, "there are means and means" (see also I, 62).[52]

[52] Cf. Buddhist *upaya* 'skilful means.'

Padmasambhava in yab-yum.

As Freud realized, man's essential nature is polymorphously perverse. Anything else is a perversion of the original instinct, which is innate in man and, like everything samsaric, one with nirvana, essentially empty and pure, but only to one who is empty and pure, as Blake said, "everything that lives is holy." This is the nature of realization, and restoration of the original Edenic state of self-perfection. In his Third Noble Truth, the

Buddha says, *Kamesu micchacara veramani sikkhapadam samadiyami*, i.e., "I will refrain from attachment to the objects of sense." Without attachment, there is no wrong-doing. Sex, one with the Absolute, is nothing other than divine (nirvana is the ground of samsara), the original and originating impulse. Detached from the Absolute, it is profane. The history of monasticism, both Buddhist and Roman Catholic, clearly shows that chastity leads to the very thing it abhors. Of course, saying is one thing; doing is another. This teaching is for the highest, the hermits or *pratyekabuddhas* who alone realize nirvana in samsara through the realization of the Universal Not. Sexual yoga is only for initiates who have mastered perfect detachment. Cf. Dzogchen, whose 'treasure revealers' (*tertöns*) practise sexual yoga as the way to enlightenment. Even Jesus taught the sacrality of sex. When one sees the divine in all there is no ill.[53]

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

[53] Cf. Matt. 19:6: "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Sex is a sacrament: "Unto the pure all things are pure" (Titus 1:15). Chastity, in the profane sense, is a trick of the Black Brothers as a bar to attainment, since it is physiologically impossible. Similarly, patriarchy represses the feminine, especially sexuality, demonizing women, the body, and life. The kingly men (and queenly women!) of the New Aeon will be fully sexually emancipated and sexuality will not only be consciously assimilated, it will become the means of liberation. Laozi's *Tao Te Ching,* Muhammad, Garab Dorje/Padmasambhava's Dzogchen, and the Kalachakra all adumbrate this development.

Matter consists of stresses or curvatures in space, as shown by Einstein. These are neither particular nor multiplex, being trans-dual and wave-like. The purpose of the spiritual life, as of reason itself, must always be annihilation. Otherwise, one will experience the suffering of karma, for the attainment of nirvana (the door to the Deathless [*amrita*])[54] is the True Will.

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

Hadit is the heart and the tongue of Nuit (see I, 6, 32), i.e., the soul and articulate expression of the universal. Similarly, the life of man is the microcosm, which receives the macrocosmic divine influx. AIWAZ warns that Aleister Crowley, the writer whose speech is inspired, despite his attainment, will not be released from karmic suffering. AIWAZ counsels him to seek a state of rapture while contemplating divine things, through the commitment of the vital force (*aiw*) to the pursuit of Nuit through the cultivation of bodily bliss (cf. the Buddhist *dhyanas*). The phrase TO MH in Greek has a gematria of 418, the number of the Great Work.

54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

This is the first intimation that the scribe and prophet Aleister Crowley, despite his election, is neither absolved from personal karma nor cognisant of the mysteries concealed in the Book,

[54] *Amrita,* the elixir of immortality, is bliss.

especially the Qabalistic mysteries of the numbers and the words (see III, 75f.). One of the most important of these mysteries is the dyad of LA 'Not' and AL 'God,' concealed in this and other verses throughout the *Book of the Law*, but there is no reason to suppose that these are the only mysteries of the numbers and the words.

55. The child of thy bowels, *he* shall behold them.

The Magical Child shall see the mysteries. This was of course thought to be Charles Stansfeld Jones, the first Master of the Temple after Crowley himself (though he demitted from his attainment), who discovered the central Qabalistic mystery of the *Book of Law*, the equation LA + ShT + AL = 93. See also III, 47.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

The Magical Child does not follow the horizontal path of the Sun, but appears from the vertical House of NOT, which is AUM, the attainment of Nuit, cosmic consciousness, the void. AUM is the sound of the cosmic process, the universal 'breath.' The religions of the world all derive from and therefore express the perennial philosophy, but they themselves do not understand the universality of their own revelations (with significant exceptions). Their understanding is limited or "little." They understand the interior life, but not the world. The word "equation" is an astrological term referring to the relationship between the Sun and Time, whereas the Clear Light

(*prabhasvarata*) is a Buddhist term also translated as "luminous mind," "brightly shining mind," "mind of clear light," "luminosity," or "purity" (Tib. *od gsal ba*). It is identified with *bodhicitta* and *tathagatagarbha,* and is of particular importance in Dzogchen. It includes the attainment of Samadhi, and refers to an invisible consciousness that is infinite and luminous, that is associated with cessation as well as Buddha nature. AIWAZ, therefore, identifies Crowley's attainment with the Clear Light, i.e., the attainment of Buddhahood, enlightenment, samadhi, the grade of Master of the Temple. "Dark" could refer to ignorance or secrecy (or concealment). It could also refer to the Black Light, or Dark Refuge, that is considered to represent an attainment even more profound than illumination. In Thelema, this is expressed as the dyads L.V.X. and N.O.X., even Hadit and Nuit.

Crowley has the Solar Force in the Luminous Mind, but is also ignorant of some things.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

Nuit is called upon in the Night, symbolically N.O.X., the Night of Pan, Nirvana, or Annihilation. This Night is inhabited by the devas, higher dimensional luminous energy beings whose nature is bliss and energy. The dove is a symbol of purity, gentleness, devotion, innocence, and faith, as well as the Holy Spirit. Jesus said, "Be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). The dove is the antithesis of the hawk (cf. III, 51), symbol of intelligence, independence, adaptability, clairvoyance, and spiritual awareness, whereas the serpent represents fertility and the creative life force, as well as rebirth,

transformation, immortality and healing. The implication is that the way of the serpent is above that of the dove, and is associated with the Tarot trump called The Tower, a.k.a. the House of God – sudden change, destruction, higher learning, and liberation. The dove corresponds to Venus in Liber 777, the letter Dalet, ד 'door' and The Empress in the Tarot, whereas AIWAZ appears to associate the serpent with The Tower and the letter Pe, פ 'mouth' and Mars. The dove descends from above, whereas the serpent arises from below, referring to the way of Tantra: "one must rise by that by which one falls"[55] (cf. I, 8). The Serpent also symbolizes Wisdom (*prajna*). In other words, eschew sentimental, mystical, altruistic religion and embrace the wisdom or shamanic tradition of energetic ecstasy, egocide, and personal transformation. The love that is dynamic and energized by will is the kundalini, the transformative bliss of realization that is ecstatic and even sexual. Sexual yoga is the New Way of the New Age.[56]

All these old letters of my Book are aright; but צ is not the Star. This also is secret: my prophet shall reveal it to the wise.

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[55] *Hevajra Tantra.*

[56] Strictly speaking, sexual yoga is not new at all. For example, its practice, as *karmamudra,* is required of all *tertöns* in the Tibetan tradition of Dzogchen, founded by Padmasambhava (fl. *c* 767 CE) and is found among many races and religions, including ancient Egypt, Sumeria, Syria, Greece, Rome, Gnosticism (e.g., the Nicolations, *Pistis Sophia,* etc.), Qabalah, Sufism, Swedenborgianism, Hindu and Buddhist Tantra, Taoism, etc. It is, however, new to exoteric European Christians, to whom Crowley was primarily sent. As with the Buddha, each new age is simultaneously a return to and a revelation/reformation of what was previously esoteric, thus elevating humanity to progressively higher levels. Unlike the Jesus of the exoteric Church, the Bodhisattva was sexually aware and active until just six years before His Enlightenment – a significant fact that exoteric religionists prefer to ignore.

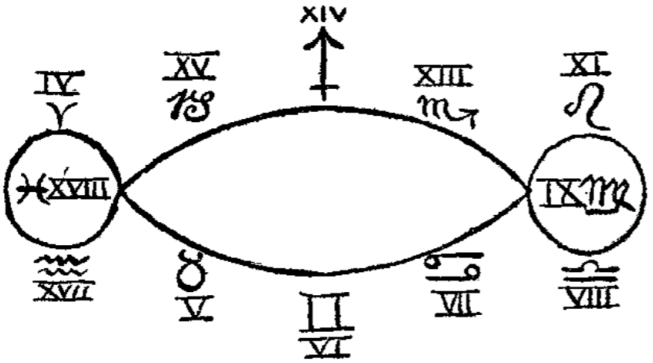


Diagram The Double Loop in the Zodiac

The numeration of the trumps of the Tarot in the original Hermetic Order of the Golden Dawn, reflected in the Waite Ryder deck too, attributes 8 to Strength and 11 to Justice, in order to keep the attribution of Strength to Leo (Teth, ט) and Justice to Libra (Lamedh, ל). Numerologically and Qabalistically, the attribution of 8 to Justice and 11 to Strength makes more sense, however. This creates a disequilibrium in the attribution of the Tarot trumps in that the attribution to Leo and Libra is now reversed. The opposite sign to Leo is Aquarius. The opposite sign to Libra is Aries. After many years of reflection, Crowley realized that by transposing the zodiacal attribution of Aries and Aquarius to the Hebrew alphabet – i.e., Aries changes from He, ה to Tsade, צ and Aquarius from Tsade to He, the equilibrium of the attribution is restored (see diagram). The diagram appears to be based on the "direct or creeping formula" in the Golden Dawn, rotating around Virgo and Pisces. Because of the retrograde motion of the precession of the equinoxes, 30 Pisces equals 0 Aries. Leo-Aquarius is also central to the magical formula of the New Aeon of Horus, related as it is to the imminent advent of the astrological Age of Aquarius. Moreover, the attribution of Aquarius to He produces the doctrine of the Three Goddesses depicted in *The Book of Thoth*, referring to Gimel, ג (The Priestess, Luna), Dalet, ד (The

Empress, Venus), and He, ה (The Star, Aquarius) respectively (see below):

The Three Goddesses { II. The Virgin. III. The Wife. XVII. The Mother.

Finally, Crowley himself had never considered this solution, which he took two decades to work out, thus providing further evidence that AIWAZ is an intelligence independent of Crowley's ego. However, this has resulted in some confusion in the Official Publications of the A∴A∴ , in that the old attribution is used in some instructions, including in the Holy Books of Thelema, which were never revised.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

The realization of Nuit results in the experience of formless bliss by those who die in life (note the punctuation), characterized by stillness, silence (i.e. the transcendence of linguistic expression), and transcendent joy. Moreover, in the new formula, nothing dies in order to propitiate a fickle and wayward deity, for life (*aiw*[57] 'vital force') is intrinsic and eternal, death being but a phantom vis a vis samsara, like the rising and setting sun vis a vis the horizon.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

[57] AYV = 17, the masculine unity; AYW = 23, the glyph of nascent life. AY = 11, the great magical number, "energy tending to change."

In the old formula, blood was the supreme sacrament of life. Hence, the bloody sacrifices of the Indians, Chinese, Japanese, Greeks, Hebrews, etc. In the new age it is an incense of resinous woods and gums (e.g., acacia, almond, aloe, benzoin, black storax, colophony, copal, frankincense, damar, dragons' blood, elemi, etc.) that is "sacrificed" (i.e., burnt) without blood therein. Hair, of course, has no blood.

The "trees of Eternity" may refer to the galaxy filaments, the largest structures in the universe, consisting of massive, thread-like formations, 200 to 500 million light-years in length. Galactic filaments form along and follow web-like strings of dark matter, and were discovered beginning in the late 1980s.

60. My number is 11, as all their numbers who are of us. The shape of my star is—The Five Pointed Star, with a Circle in the Middle, & the circle is Red.[58] My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

Another key to the formula of Thelema is the number 11. In orthodox Qabalah, 11 is regarded as a wicked number, identified with the *Q'liphoth,* the degenerate residue of the cosmic creative process. It is, therefore, a number of chaos and disorder, though in the Law of Thelema, it signifies magical transmutation and revolution. Thus, Crowley describes it as the number of Magick par excellence, "causing change to occur in conformity with will." The demonization of the *Q'liphoth* may be compared with the demonization of samsara by Theravada Buddhists. It is the creative process itself, in which unity becomes duality by a reflexive process (note that this is *sati,* the essential method of Buddhism). It is the number of Aleph, א, the 11th line in the key

[58] "The Five Pointed Star" to "circle is Red" was added in the hand of Rose Edith Crowley.

scale of the Liber 777; Kaph, כ, the Wheel of Force, the 11th letter in the Hebrew alphabet; and Strength, the 11th trump in the Tarot. Interestingly, the solar cycle is eleven years in length.

The red pentagram with a circle in the centre is a mandala, symbolizing the spiritual power of the circle, a glyph of eternity[59] and a vortex or wheel, as well as a solar glyph. Thus, the pentagram and the circle signify the solar-martial energy, 5 = 6, the attainment of the Star-Daimon, which is both empowering and illuminating. In addition, the five pointed star and the circle, i.e., zero, is 50, the letter Nun, נ, Death.

The ignorant perceive Space only as blackness, but those who see (i.e., are illuminated) see the blue and the gold, the colours of lapis lazuli. Similarly, in Sufism the perception of different colours corresponds to different degrees of spiritual realization. Those who devote themselves to the realization of Nuit, cosmic consciousness, experience an interior divine illumination. However, the only way to achieve this is through egocide (*anatta*) or "*neti, neti.*"

61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple,

[59] See also our discussion of the Golden Ratio in connection with I, 25.

veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

Gk. MH = 'Not.' Realizing the Not, nirvana, void, infinity, emptiness, etc., cures attachment to phenomena, because one realizes the nature of phenomena, which is both LA and AL. We have already discussed the "night stars" of Nuit, but here the goal of Annihilation, the Night of Pan ('the All'), Nirvana is elaborated. Seek within, abandon illusion, and expose yourself utterly to the purity of nothingness. Worship Nuit, cultivate emptiness, burn up the ego in the ecstasy of the aspiration, destroying karma. As Crowley writes, "Enflame thyself in praying."

This incense is bloodless. The soul is purified, awakening the spiritual energy (*kundalini*) in the heart chakra (*anahata*)[60] through the power of spiritual aspiration. Mantra yoga is the preeminent invocatory technique. Little by little, the unitary or true self realizes stillness, tranquility, or rest in the state of nirvana. This "stillness" is not passive, but active.[61] The infinitesimal sacrifices itself to the Infinite, culminating in nirvana and amrita.

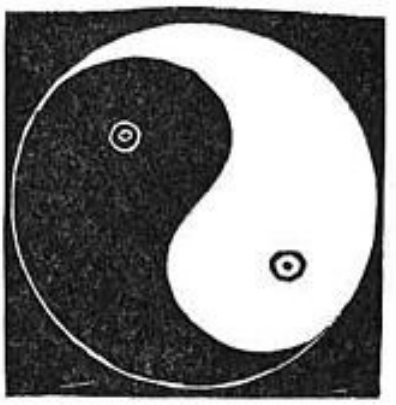
Alternatively, the method includes sexual yoga, psychedelics, awakening the chakras, and the realization of ecstatic

[60] Associated with purification, detachment, and the integration of opposites, *especially the union of male and female*, God and Nature, generating energy and peace. The *anahata* chakra is "awakened" by *asana, pranayama, mantra, bhakti,* and mental concentration. In Tibetan Buddhism it is the location of the *bindu* 'drop,' dissolution in which leads to death/rebirth. In guru yoga the guru is imagined in the heart. In *Qigong* this area corresponds to the spiritual energy.

[61] Cf. Laozi, passim.

illumination and the bliss of annihilation. Develop concentration and generate the Body of Light. Attain enlightenment.

Nuit, that is, reality, has a positive teleology towards the cultivation of spiritual enlightenment. She is binary, transcendent, and yet immanent, each polarity yearning towards its opposite, as in the *Taijitu.*[62] One is dark, transcendent, invisible. The other is bright, immanent, experienceable, like ordinary (baryonic) and dark matter. Since the very essence of consciousness is dynamic, the realization of this state is blissful and ecstatic. It is trans-corporeal and ecstatic.



The Great Monad, Dubose, 1887. Wikimedia Commons.

62. At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she stands bare and rejoicing in my Secret Temple—To me! To me! calling forth the flame of the hearts of all in her love-chant.

[62] The Chinese yin-yang diagram, showing the interdependence of opposites.

62 = 2 × 31, AL-LA, the Positive and Negative conjoined, which is 4, the Spirit Wheel. *The encounter with the Divine is the union of the male and female energies.* This marriage is manifested in the Pure Feminine, whose vision is naked awareness, ecstatic in SET, the interior realization of the Not, which awakens a reciprocal vibration in the heart (*anahata chakra*) through the bhakti mantra. SET, Mercury, represented by the number 8, the number of the regeneration of matter by the secret seed (418), is also 6 + 2 , the Wisdom of the Sun that is Annihilation (see I, 46).

Liber XV (*Ecclesiae Gnosticae Catholicae Canon Missae*), Crowley's Gnostic Mass, is his public celebration of this Mystery. The Collects were read at his funeral, described in the ignorant tabloids as "a black mass."

"One evening I was wandering in the forest when I saw a naked woman with many different bones tied to her body. By following her I arrived at a cave. By hiding myself, I could watch. Male and female yogins sat face to face and practiced samadhi. I saw them kiss and embrace and perform many rites. It is said that at times they laugh so loudly, "Ha ha," that the rocks in the cave might fall. They are apparently yogins who practice the path of desire. They said that they were Buddhists, because in that region there actually is an unbroken tradition of instruction in Buddhist mantra."[63]

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

The composition of this drink is not identified. Perhaps the "sweet wines that foam" of v. 51? That is, a "holy transformative water," of which alcohol is just one modality. Cf. the TRINC in

[63] Gendün Chöphel, quoted in Donald S. Lopez, Jr., *The Madman's Middle Way: Reflections on Reality of the Tibetan Monk Gendun Chopel* (Chicago: University of Chicago Press, 2006), pp. 37f.

Alice in Wonderland. Crowley introduced a peyote tincture (*anhalonium lewinii*).

Mantra-yoga, meditative concentration, activation of the Body of Light, and the spiritual consumption of *amrita* is the method.

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

God is Not.

65. To me! To me!

Gk. TO MH 'the Not' (Heb. MCh ThO) = 400 + 70 + 40 + 8 = 418, the number of the Great Work, ChYTh, The Chariot. ABRAHADABRA, etc.

66. The Manifestation of Nuit is at an end.

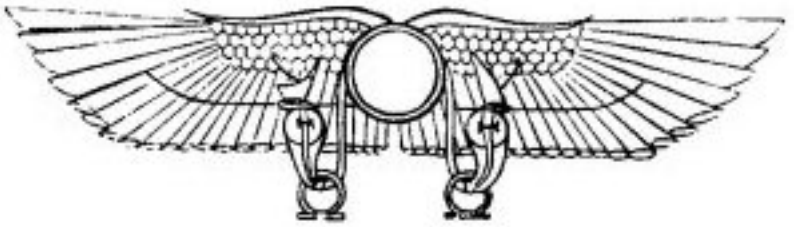
That which is secret, obscure, or unseen is disclosed. In spiritualism a "manifestation" is a phenomenon by which the presence of a spirit or ghost is supposed to be rendered perceptible. The ultimate spiritual teaching is Annihilation. The Old English meaning is 'destruction, death.' ANT 'forehead' is attested in *enti*, referring to the 'opposite side,' i.e., the unconscious (cf. 'end'). Attainment is the transcendence of all restrictions and Infinite Life.

The chapter ends with the words with which it began.

Lucas Jennis's engraving published on an alchemical emblem-book entitled De Lapide Philisophico (1625).

Chapter II

The Book of Light



1. Nu! the hiding of Hadit.

Nu (see above, I, 24f.) is the deification of the primordial watery abyss, one of the eight primordial deities worshipped in the ancient Egyptian religion, also translated as 'watery mass.' It has been compared to the Coptic *noun* 'abyss, deep.' The Egyptian hieroglyph represents 'sky' and 'waters,' and is obviously symbolically equivalent to Nuit, the goddess of the sky, though described as the Father of the Gods. The oceanic abyss of Nun surrounds a bubble in which the sphere of life is encapsulated, representing the deepest mystery of their cosmogony. Nun is the Source of All that appears in the differentiated world, encompassing all aspects of divine and terrestrial existence. He is transcendent at the point of creation. He has no temple or centre of worship. He was represented as a sacred lake or an underground stream. His negative aspect is Chaos.

Nu conceals and preserves Hadit, the singularity or metaphysical Point of View, as a corpse is concealed in the ground from

which it arises. Hadit is potentiality. Cf. Hadad or Adad, the rain and storm god in the Canaanite and Mesopotamian religions. Hadad was also called Ba'al 'Lord.' His symbolic animal is the bull.[64] He is bearded, with a club and a thunderbolt and wearing a bull-horned headdress. He is the god of fertility, havoc, and destruction. He is also associated with the sun. He is the protector of life and growth.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

The dwellers of existence, the nature of which is divine energy and emptiness, are exhorted to the gnosis of the inner nature, which is the binary of Hadit and Nu, the metaphysical Point of View and the Void, the boson and the fermion respectively. The Void or Emptiness is the Shakti or source of the energy of Hadit. The nature of the divine metaphysical Point of View is light or energy, called today the zero point energy of the vacuum of space. These fluctuating zero-point fields lead to a kind of reintroduction of aether into physics.

3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

The cosmos, space, is characterized by an infinity of individual monads, each of which is identical with Hadit. This refers to the infinite differentiation of existence, whereas Nuit, symbolized as the boundary of an infinite sphere, is itself infinite and therefore unknowable.

4. Yet she shall be known & I never.

[64] He was attested in Ebla as "Hadda" *c* 2500 BCE, during the Age of Taurus.

A paradox. That which knows cannot know itself, because it is empty, whereas that which cannot be found (see previous verse) is known. False knowledge is the knowledge of existence, which is illusory, whereas gnosis – true knowledge – is the realization of the transcendent metaphysical truth of things (dharma), which is emptiness. Wisdom is emptiness, but this emptiness is not the emptiness of ignorance, but of fullness, not static, but dynamic.

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

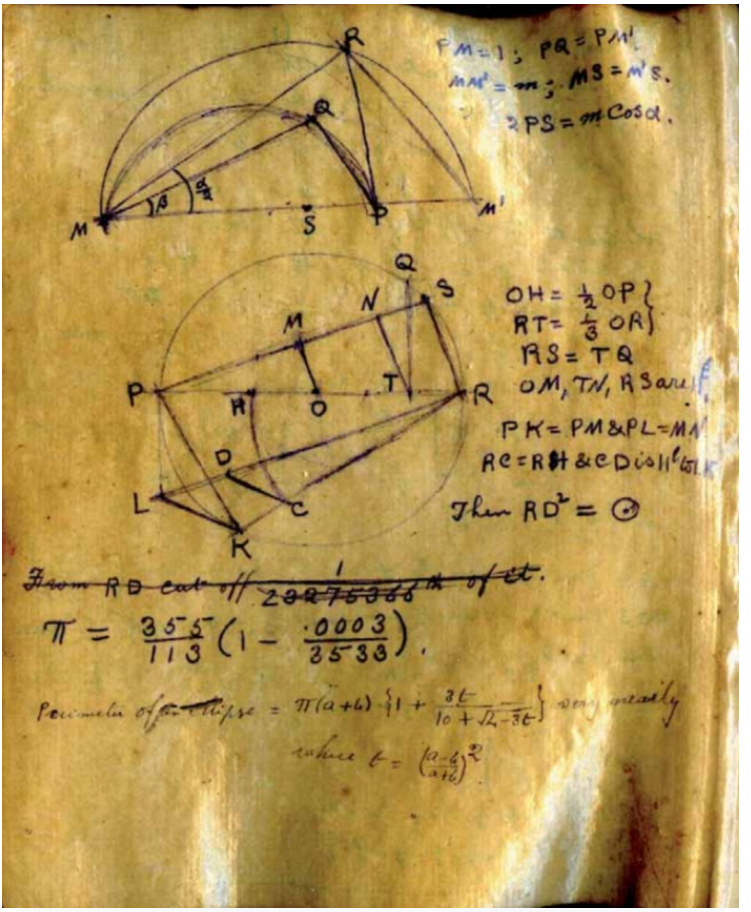
The enlightened view is that the religious rites of the past are entropic. However, they also shine, flash, or burn with the Black Light. Thus, that which is corrupt and temporally relative is to be burnt up, as karma is burnt up in aspiration, but that which is divine is to be purified in the light of gnosis.

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

The active form of light is fire, especially the divine kundalini or "coiled energy," associated in the *Book of the Law* with the heart, the luminous or energetic essence of the "star-man." This is the vital essence that animates the body and brain, but paradoxically the gnosis of Hadit is only attained through the archetypal experience of death and rebirth.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.

Hadit, as the Act of Observation, is both the creator and the dispeller of illusion. He is the centre of existence, characterized by time, motion, and change. Squaring the Circle is a problem posed by ancient geometers, including Babylonian, Egyptian, and Indian mathematicians. In 1882, the task was proved to be impossible. Thus, it is a metaphor for doing the impossible. For Dante, it represents a task beyond human comprehension, e.g., the human comprehension of Paradise. The circle stands for heaven and the square stands for the earth, or the natural world and the city, the world of man.



Sketch of Manuscript Book 1, by Srinivasa Ramanujan, showing his approximate construction of the squaring of the circle (1913).

In v. 61 Nuit tells her worshippers to "come unto me," but Hadit says that this is the Word of a Fool, for the reasons stated in v. 4. However, this is also the Word of a Pure Fool, an Ipsissimus, who has solved the problem of Squaring the Circle by transcending the limitations that make it false, i.e., Euclidean geometry, or, by extension, Reason itself. Hadit cannot be known because his fundamental nature is insubstantiality and impermanence, i.e., emptiness, phenomena changing continuously in time. This was proved in the 1920s by the split screen experiment, in which it was discovered that a particle (Hadit) can only be described probabilistically, and that a photon is actually a wave (Nuit), which is no longer describable as a material object, but only as a universal potentiality.

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

Heru-pa-kraath is a variation of Hoor-paar-kraat, or Harpocrates, the Egyptian Har-pa-khered or Heru-pa-khered, meaning 'Horus the Child' (see I, 7). Thus, AIWAZ identifies Harpocrates with Hadit, the Monad or metaphysical Point of View. In becoming Hadit one worships Harpocrates, the "babe" or potential Selfhood.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

The word "remember" is pregnant with meaning. It implies something that was previously known or experienced but has been forgotten. It also suggests the practice of reflexivity or mindfulness (*sati*). Thus, through the practise of *sati* we remember the original bliss of consciousness that is the primary state, before ignorant involvement in samsara. This is AIWAZ's reply to the First Noble Truth of the Buddha. Yes, life is suffering but only because of ignorance and attachment. When

one rids oneself of the delusion of self, and ceases to be attached to the objects of sense experience, one experiences reality, "that which remains," which cannot be got rid of, and which is pure bliss. Even in Buddhism, the Buddha exists in the world in a state of bliss, not a neutral state as is often assumed. Otherwise, there could be no such thing as enlightenment. Therefore, the First Noble Truth is contingent, not absolute. It only seems absolute from the perspective of samsaric ignorance (i.e., unenlightenment).

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am stronger.

Crowley was a convinced Buddhist at the time, and was infatuated with the First Noble Truth that life is suffering. However, *dukkha* is overcome by *virya*, nirvana by *amrita.*

12. Because of me in Thee which thou knewest not.

13. for why? Because thou wast the knower, and me.

The reference is probably to Had as AIWAZ, since Hadit itself is not personalized (see previous verse). There is also a double entendre, because of Greek MH 'Nothing.' Hoor-paar-kraat would comprehend all these meanings. The capitalization of "thee" suggests the Real or True Self, rather than the ego. In other words, the reality of the True Self - "that which remains" (v. 9) – belies the notion that the Buddhist First Noble Truth is an ontological absolute. Suffering is not absolute, but as illusory as the existence that it characterizes. Thus, enlightenment liberates the ego from the illusion of suffering, by annihilating the ego, thus replacing worldly suffering with joy, bliss, *ananda.* This is achieved by the gnosis of nothingness, the void, sunyata.

14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!

The momentary realization of the universal is concealed in death. The realization of the momentary burns and consumes the mortal mind in the dark refuge, the black light that scintillates, beyond reason or knowledge.

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

The great perfection (or great completion)[65] is the realization of emptiness. The Empress and the King (or Emperor) allude to HD, which is 4 + 5 in Hebrew letters, = 9, the exoteric spelling of the ignorant, the lunar veil of illusion, samsara. The number 8, signifying the Great Work, is Heth, ח, an analogue of He, ה. ח is also attributed to Cancer, whose Lord is the Moon. 8 is also Atu VIII, Justice, attributed to Lamedh, ל, the letter "el," "the just" referring to those who are morally upright and righteous in the eyes of God (= AL 'el'). Hadit is the source of life, of those who have mastered non-action, and thus generate no karmic indebtedness. These are the hermits, who are set apart, withdrawn, hidden, and concealed, yet active in the world like Laozi's sage (see II, 24).

16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

The Empress and the Hierophant in the Tarot are VD, which add up to 10, plus Aleph, א = 11, AVD, which is a homonym

[65] Dzogchen.

of HAD. Eleven is also the number of NV, 5 + 6 = 11. AVD is glossed by Crowley as "Firebrand, volcanic fire: the Special 'fire' or 'light' of the Sacred Magic of Light, Life, and Love; hence 'Odic Force.'" Crowley contrasts this with 9, AVB, "the special 'fire' of black magic, whence Obi, Obeah." Carl von Reichenbach introduced the idea of od, or odic force, a hypothetical vital energy or life force, in 1845, based on the name of the Norse god, Odin, associated with wisdom, healing, death, royalty, the gallows, knowledge, war, battle, victory, sorcery, poetry, frenzy, and the runic alphabet. Tibetan 'od signifies 'luminous mind.' Eleven is of course the number of Magick, or energy tending to change. It is also the number of the house of Aquarius. Nuit is the Shakti or consort of Had.

17. Hear me, ye people of sighing!
    The sorrows of pain and regret
Are left to the dead and the dying,
    The folk that not know me as yet.

Suffering is the characteristic of those who have not attained the gnosis of the luminous mind that is Not, from which all life comes. Therefore, they are mortal, mere shells, *q'liphoth.* "Let the dead bury their dead," Jesus said.[66]

18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

The suffering dwell in illusion. The Lords of the Earth live in the Infinite, which is ecstasy.

[66] Matt. 8:22, Luke 9:60.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

The divine lives in those who strive, penetrating the illusion of suffering, dwelling in the ecstasy of realization.

20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

The intense and pure elevation of the soul, aspiration, energy, delight in the transcendent, delicacy, stillness, mental concentration, the ecstasy of kundalini awakening, are divine.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

He who realizes emptiness is deathless, immortal, but those who dwell in illusion are mortal, mistaking the nature of reality. Suffering is the common or popular error. Renounce identification with sin. Death is drowned in bliss. The infinite, the infinitesimal, will; enlightenment, energy, vision, radiance – these are for those who devote themselves to the essential, inherently empty illumination and kundalini energy awakening.

The king is solar. The divine king-sage is the "kingly bodhisattva," who aspires to Buddhahood to aid all sentient beings. This is also the fundamental vow of the aspirant to the A∴A∴, not through altruism, i.e., self-sacrifice, which solves nothing, but through the transformation of state that is enlightenment. Self-sacrifice is slavery. The king is immortal. They wield (*pallein*) the Not (LA).

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

The literal meaning of kundalini is 'coiled snake' (cf. Teth, Leo, Atu XI. Strength). "Strange drugs" refers to foreign (Lat. *extraneus*) medicine (Anglo-French *drogge*). The reference is probably to peyote (*anhalonium lewinii*), which Crowley imported to England and which Christopher Patridge notes was Crowley's "preferred technology of transcendence."[67] However, Crowley misinterpreted this verse to apply to all drugs – he did

[67] "Aleister Crowley on Drugs," https://eprints.lancs.ac.uk/id/eprint/84818/1/Crowley_on_Drugs.pdf. Crowley intended to write an exposition on peyote entitled Liber CMXXXIV (*The Cactus),* included in the Official Publications of the A∴A∴. Crowley's files for this book were destroyed by British Customs during the 1920s and the exposition was never written. As the failure of the "war on drugs," having cost in excess of $1 trillion, is becoming increasingly apparent, and various jurisdictions are moving to legalizing all drugs for consenting adults, it seems likely that it might finally become possible to revive the religious mysteries of antiquity along the lines proposed by Crowley and others.

not seem to make a distinction between psychedelics and narcotics. He used peyote in the performance of his Rites of Eleusis (1910). It is a fact that many psychedelics are non-toxic and non-addictive, *ayahuasca* being the preeminent example. Indian spirituality, viz., the *Rigveda.* originated in the consumption of soma, an entheogen of uncertain composition.

Crowley's interpretation of the injunction to take drugs suggest the Chod rite of self-sacrifice in order to transcend the ego.

23. I am alone: there is no God where I am.

The True Self is All, One, and None (0, 1, and 2). The realization of one's own essential divinity annihilates any external divinity, which is why theism is incompatible with the highest spiritual attainment, technically equivalent to "satanism." *Deus Est Homo.*

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

The ultimate renunciation is the renunciation of renunciation itself, when the identity of nirvana and samsara is realized, not as

a notion but as an experiential fact.[68] This is the kingship of Buddhahood. The society of kings is free of coercion, therefore, a cooperative game, in which no one is actually hurt (see also III, 59). But that freedom must be established militantly, as long as low men exist to trample that which is higher. This is not a licence to general mayhem, but a special prophecy of a definitive struggle between those seek positive freedom and those who oppose it, by which the Kingdom of Horus, the Crowned and Conquering Child will be accomplished. Cf. the Kalachakra, which prophesies this struggle to occur in 2424.

25. Ye are against the people, O my chosen!

Seek the Infinite Within, not without. The universe is interior. Positive freedom is not the egalitarian totalitarian suppression of the individual but the removal of the conditions of servitude.

26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

The spring connotes potential energy, associated with the Hebrew letter Teth, ט 'spinning wheel,' otherwise associated with Leo and the Serpent (cf. the Gnostic lion-serpent, Yaldabaoth). The True Self (Yodh, י or *bindu*) is the hidden or interior concentrated potential of the kundalini *naga*. Its release is bliss. Aspiration unites the Self with the Infinite. Kundalini realization is bliss through death and rebirth. Cf. Ramakrishna.

[68] I am indebted to Lama Khyentse Norbu for this insight, so succinctly expressed. Padmasambhava is the highest exponent of this formula that I know of. Cf.Kashmir Shaivism.

Lion-faced deity on gnostic gem in L'antiquité expliquée et représentée en figures, by Bernard de Montifaucon (1719–24).

27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

"Because" refers to *Da'at,* the Qabalistic pseudo-*sefirah* of Reason, identified with the demon of confusion, Choronzon. The English word suggests causality (karma) or determinism, the antithesis of freedom. It also suggests Rationalism, derided in the Comment as incapable of deciphering the runes of the *Book of the Law,* which reveals absolute truth and is therefore beyond ratiocination. The literal meaning of "rune" is 'secret, mystery, dark mysterious statement.' from PIE *ru-no,* source of technical terms of Magick.

28. Now a curse upon Because and his kin!

That which abides in the moment is non-temporal, outside the chain of cause and effect, i.e., karma.

29. May Because be accursèd for ever!

The chain of cause and effect, i.e., karma, is temporal.

30. If Will stops and cries Why, invoking Because, then Will stops & does nought.

31. If Power asks why, then is Power weakness.

Self-mastery is trans-rational.

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

The map is not the territory.

33. Enough of Because! Be he damned for a dog!

34. But ye, o my people, rise up & awake!

The transcendence of reason is awakening.

35. Let the rituals be rightly performed with joy & beauty!

Attainment is bliss.

36. There are rituals of the elements and feasts of the times.

Exercises of body, speech, mind, and will. *Hatha* yoga, *pranayama*/mantra yoga, *jnana* yoga, *raja* yoga. Equinoxes and solstices. Rituals generate energy, feasts consume it as food.

37. A feast for the first night of the Prophet and his Bride!

Sexual yoga. The marriage of Aleister Crowley and Rose Edith Kelley on August 12, 1903 sowed the seed of the Cairo Working almost eight months later.

38. A feast for the three days of the writing of the Book of the Law.

Gnosis. April 8, 9, and 10, 1904.

39. A feast for Tahuti and the child of the Prophet—secret, O Prophet!

The revelation of the Secret Wisdom of the Aeon. The ancient Egyptian calendar refers to a feast rite (*ganachakra*) or festival of Thoth, which occurred on the 18th or 19th day of the first month of the Season of Flood, during the month of August.

40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

The revelation of the Aeon is the Tantra of *Atiyoga* 'utmost yoga.' The Supreme Ritual was given to Crowley by Rose on March 18, written out and performed on March 19 (without success), and again on March 20, which was also the day of the Vernal Equinox, during which it was revealed that Crowley was "to formulate a new link of an Order with the Solar Force." The actual Equinox in each year varies from this by a day or two.

41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

The cultivation of energy and meditation culminates in the death/rebirth experience. Crowley suggests birth, puberty, and death.

42. A feast every day in your hearts in the joy of my rapture!

Bhakti yoga. *Maitri.* To be performed daily upon awakening.

43. A feast every night unto Nu, and the pleasure of uttermost delight!

Self-annihilation (nirvana) in the Infinite culminates in the bliss of illumination. To be performed daily when one retires to sleep.

44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

The dissolution of the body/ego is immortal transcendent bliss.

45. There is death for the dogs.

The "dogs" are those who have not realized their own godhood, who do indeed die. Cf. "slaves."

46. Dost thou fail? Art thou sorry? Is fear in thine heart?

47. Where I am these are not.

Annihilation (nirvana) annihilates suffering (*dukkha*).

48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.

The altruistic perpetuation of samsaric slavery is not emancipation, but binds us to suffering.

49. I am unique & conqueror. I am not of the Slaves that perish. Be they damned & dead! Amen. [This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.]

The "slaves that perish" are those who identify exclusively with the body and the ego, i.e., generally referred to today as "secular materialists." As a result of their ignorance and attachment, they suffer and die and when they dominate a society, as they do today, it is only a matter of time till that society becomes extinct, because a lotus cannot grow without its root. Thus, materialism, secularism, scientism, rationalism, industrialism, capitalism, etc. are the greatest evils today, the slaves of the dyad whose "time is nigh at hand" (I, 71).

Seek within, develop concentration, and transcend mortality, to attain the blessing of the transcendent universal cosmic truth. This is the quintessential truth, concealed within samsara, latent and potential as the Real or True Self or "Buddha nature."[69] Interestingly, communism took hold amongst the Slavs, the original slave race. *The Cambridge Medieval History* says:

> The oldest written history of the Slavs can be shortly summarised—myriads of slave hunts and the enthralment of entire peoples. The Slav was the most prized of human goods. With increased strength outside his marshy land of origin, hardened to the utmost against all privation, industrious, content with little, good-humoured, and cheerful, he filled

[69] Cf. Laozi, 如嬰兒之未孩 (chap. 10; cf. 20, 28).

the slave markets of Europe, Asia, and Africa. It must be remembered that for every Slavonic slave who reached his destination, at least ten succumbed to inhuman treatment during transport and to the heat of the climate. Indeed Ibrāhīm (tenth century), himself in all probability a slave dealer, says: "And the Slavs cannot travel to Lombardy on account of the heat which is fatal to them." Hence their high price.

The Arabian geographer of the ninth century tells us how the Magyars in the Pontus steppe dominated all the Slavs dwelling near them. The Magyars made raids upon the Slavs and took their prisoners along the coast to Kerkh where the Byzantines came to meet them and gave Greek brocades and such wares in exchange for the prisoners. [*op. cit.,* Vol. II, 1913]

In III, 71, Aiwaz implies a global conflict between the forces of collectivism and the forces of individualism, centred on "the pillars of the world," an allusion to 1 Samuel 2:8, "the pillars of the earth are the Lord's, and he hath set the world upon them," referring contextually to the powers and princes of the world. That is to say, there shall be a great struggle between the forces of authoritarianism, despotism, and totalitarian egalitarianism (the poor and the beggars that shall be set among princes) and the forces of freedom. This prophecy clearly refers to the February Revolution of 1917, nearly 14 years after the dictation of the *Book of the Law.* However, the Slavs are not the only collectivists in the world. Collectivism, in the form of populism, is arising again all over the world, including in the capitalist so-called democracies.

50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.

Blue, wisdom; gold, illumination; red, energy; purple, attainment; green, regeneration.

51. Purple beyond purple: it is the light higher than eyesight.

Just as the ultraviolet is invisible to the sight, so is spiritual illumination beyond ordinary perception or experience. Therefore, trans-rational, trans-linguistic, trans-dual, and transcendent.

52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

Recalls the burqa, the universal symbol of female oppression. Female liberation (I, 2). The morality of repression is self-contradictory. Dedicate your energy to self-realization. Conventional religious morality suppresses the individual, but the true path is individual and anti-authoritarian. Black, in this context, is the colour of ignorance. The transformation of energy is the "kingly" or Tantric way.

53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

AIWAZ predicts that the Prophet, Aleister Crowley, shall reveal the truth that destroys suffering, but (due to karma) he will still appear to suffer himself, like all samsaric beings, leading observers to believe that he has not attained or that his teachings are not true. Cf. the "fall from it" (III, 47).

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

The Book of the Law is to be understood trans-rationally, whereas, considered purely rationally, it appears meaningless, foolish, or even dangerous. The style and the numerical value of the letters are themselves significant and meaningful.

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

AIWAZ seems to imply that there is a Qabalistic code concealed in the words and phrases of the *Book of the Law* based on a new order and numerical value of the English alphabet. This verse complements III, 39, where AIWAZ declares that there are Qabalistic meanings hidden in the English words and phrases of the *Book of the Law.* Crowley found Hebrew and Greek gematrias in the *Book of the Law,* and also used etymology in his Qabalistic exegeses, e.g., in Liber DCCC (*Samekh Theurgia Goetia Summa Congressus Cum Daemone*). There are Arabic gematrias as well, called *abjads,* used by the Sufis. The latter two have barely been explored, nor has a methodology for such explorations been firmly established (Dion Fortune's "elastic ruler"), other than the ad hoc examples presented by Crowley himself. However, all of this pertains more to III, 39, q.v.

Crowley was not the first to conceive of an English Qabalah. The first literary reference to an English Qabalah is found in *The Mystic Thesaurus* (1899), by Wm. S. Whitehead. Crowley attributed the English alphabet to the trigrams in *Liber Trigrammaton,* as well as to the Enochian letters in Liber 418.

Crowley correlated the letters of the English alphabet with the 27 permutations of the Tao, yang, and yin described in *Liber Trigrammaton.* However, he did not include the numerical values of the letters, as he did with the Enochian attribution. This created a puzzle which has resulted in the creation of at least ten proposed solutions.

Crowley himself never pursued the matter further, despite declaring *Liber Trigrammaton* to be "the foundation of the highest theoretical Qabalah."

However, Crowley attributed the letters to the Enochian alphabet (which is itself a substitution cipher for the English alphabet) to the signs of the zodiac and the elements,[70] as well as numerical values corresponding (in most cases) to the Hebrew alphabet. This attribution has been preserved in Crowley's notes to Liber 418. For those who might be interested in conducting further research along these lines I append Crowley's final attributions below. *This is the only system that corresponds to AIWAZ's statement.*[71]

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[70] Crowley states that the Enochian alphabet is only attributed to the signs and the elements, not the planets. There are some similarities to the Golden Dawn's system of Yetziratic attributions, e.g., A, aleph, an ox, is attributed to Taurus, the bull; D to 4, the value of dalet; G, derived from gimel, the Moon, to Cancer, ruled by the Moon; H, the Hebrew aspirate, to Air; Y, Virgo, ruled by Mercury, to Sagittarius, ruled by Jupiter; L, lamedh, Libra, ruled by Venus, to Cancer, ruled by the Moon; M, mem, Water, to Aquarius, the sign of the water carrier; N, nun, attributed in both systems to Scorpio; P, pe, Mars, to Leo, ruled by the Sun; R, resh, the Sun, to Pisces, ruled by Jupiter; S, samekh, attributed to Sagittarius, ruled by Jupiter, to Gemini and Virgo, ruled by Mercury; T, teth, to Leo in both systems; X, taw, is represented by a similar sign (X); and Z, zayin, ruled by Mercury, to Leo, ruled by the Sun. Clearly these associations are not accidental.

[71] See *The Vision & the Voice with Commentary and Other Papers* (York Beach, ME: Samuel Weiser, 1998),

English Alphabet	Yetziratic Attribution	Numerical Value
A	Taurus	6
B	Aries	5
C, K	Fire	300
D	Spirit	31
E	Virgo	10
F	Cauda Draconis	3
G, J	Cancer	8
H	Air	1
I, Y	Sagittarius	60
L	Cancer	8
M	Aquarius	90
N	Scorpio	50
O	Libra	30
P	Leo	9
Q	Water	40
R	Pisces	100
S	Gemini	7
T	Caput Draconis	3
U, V, W	Capricorn	70
X	Earth	400
Z	Leo	9

The Sufis also have an interesting method, called the "order of greatness," in which a gematria is converted back into letters to generate other words and meanings that synchronicitously elaborate the meaning of the basic word. These correspondences create a symbolic code that is used in exegesis and in poetry.[72]

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and David R. Jones and Robert Furttkamp, eds., *The Vision and the Voice*, Vol. 0 (Purple Mountain, 2018; rpt. Lulu, 2020), p. 211. See also https://www.sacred-texts.com/oto/418/418.htm.

[72] E.g., 93 = Tsade Gimel; Aries/Aquarius, Luna; Atu IV/XVII. The Emperor/The Star, Atu II. The High Priestess. "The Will from On High." See Idries Shah, *The Sufis* (New York: Anchor-Random, 1971), p. 198.

56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

Permanent bliss is only for those who realize the Real or True Self.

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

Purity and impurity are a function of karma.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

Change (*anicca*), one of the Three Characteristics of samsara, is illusory, like samsara itself. Thus, samsara itself posits the changeless, reality, the absolute. Thus, change is not "deemed" (PIE *dhe* 'set, put'). This is the positive perspective ('it, that'), and distinct from the negative perspective of nirvana (which is nonetheless the door to the Deathless). That which one is is the one, the monad, simple (樸) and therefore timeless. It is that which one is, the Buddha nature in its essential and ultimate aspect. This is the Not, the Other (Sun Ra's "alter"). Those who identify themselves with samsara are enslaved, and therefore

slaves, blinded by ignorance.[73] They are driven by causality (karma). But that which Is Not is not subject to causality. The reference is to Job 22:29, "When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person," in which pride and humility are contrasted in favour of humility. However, according to AIWAZ, NONE (i.e., NEMO 'No One,' the Master of the Temple of the A∴A∴), is neither humiliated nor exalted. The "King," the descendent of a divine race, a bodhisattva, is what he always has been, complete and perfect Buddha nature. Yet there are those who choose to enter into the masquerade of existence. These may appear as mendicants (Old French *begart*), or indeed as anything at all, their ultimate purpose being inscrutable, but acausal, beyond samsara. Thus, AIWAZ implies the presence of Immortals among us. Enlightenment is ontological.

Even the Buddha said he could only save those with the least "dust" on their eyes, i.e., those whose vision is least obscured by materiality. Yet even these are essentially divine, only they know it not: "Every man and every woman is a star." Buddhas and bodhisattvas take whatever forms are necessary to save/serve the people.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

Clearly, even a king can be hurt. A bullet pierces the breast of a king just as efficiently as a beggar. Naive interpretations avail us nothing, pace Laozi.[74] See also III, 24. The new society is not based on force (see III, 24) *or altruism,* but on the absolute and perfect liberty of the individual.

[73] Cf. Laozi, 公乃王，王乃天，天乃道 (chap. 16; cf. 13, 25, 29, 32, 37, 39, 54, 60, 66, 78).

[74] See the *Tao Te Ching,* chap. 55.

60. Therefore strike hard & low, and to hell with them, master!

This verse parallels III, 24, "on the low men trample in the fierce lust of your pride, in the day of your wrath." There force is eschewed and only sanctioned in the defence of liberty. Hence, "the day of wrath."

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

Once again, AIWAZ affirms that this illumination is contrary to the exoteric Buddhist fixation of the First Noble Truth, declaring that the transcendence of suffering is blissful. The imperfect are reborn in states of hellish suffering.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

The True Self is exalted in the *anahata chakra.* The ecstasy of emancipation is bodily. Buddhaghosa notes that the meditation on the body is a unique characteristic of the *Buddhadharma.*[75] Ramakrishna says that Kali confers bliss both mental *and bodily.*

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

The method of inbreathing and outbreathing: "the Tathagata's abode," leads to the ecstasy of the death/rebirth experience.

[75] Sarah Shaw, *Buddhist Meditation: An Anthology of Texts from the Pali Canon* (London: Routledge, 2006), pp. 140–142. See also p. 217, n. 20 and *Visuddhimagga,* VIII, 42.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our Splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!

This word occurs only once in the *Book of the Law.* "Oh," equivalent to Sanskrit, also the fifteenth letter of the Phoenician alphabet, signifying an eye, Ayin, ע, homophonic with AYN 'to be nothing or not exist.' Also, 'infinite, innumerable.' O is also zero, the negative. The ecstasy of ultimate realization, in which the ego is annihilated in illumination and self-realization, is the bliss of meditation.

65. I am the Master: thou art the Holy Chosen One.

The True Self is omniscient, illuminated, whole/holy, free, and concentrated (one-pointed).

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.

This writing is ecstatic, that is, it reveals the way of spiritual transcendence. It counsels the scribe to work, i.e., practise karma yoga, and thus experience bliss in life and in death through mental concentration (*samadhi*) and annihilation (*nirvana*).

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

Yama.

68. Harder! Hold up thyself! Lift thine head! breathe not so deep—die!

Niyama. According to Yoga, breathing ceases in the ultimate attainment of cessation. The scribe experiences an interval of impercipience.

69. Ah! Ah! What do I feel? Is the word exhausted?

A, 𐤀, the ultimate distillation of spiritual wisdom.

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

71. But exceed! exceed!

Interestingly, 8 is Heth, ח, the Way of the Chariot, the Great Work, dharma, whereas 90 is Tsade, צ, the letter of Aries, the Kingly Man, vernal, reattributed by Crowley to Aquarius, Nuit, the Starry Woman (see I, 57). The transformation of base energy into enlightenment is Tantra. This is the seed of emancipation.

72. Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all.

The imperative Aryan (lit. 'one who strives upward') experience is death/rebirth.

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

The real essence is permanent and immortal, being one, but expresses itself through the binary alternation of creation and destruction, death and rebirth.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

76, the number of the verse, is SVDV or VSVD 'secret,' as well as VHChZYM 'seer.' It signifies Sol in Capricorn (ruled by Saturn, note), the "old soul" of the zodiac. Capricorn, the Sea-Goat, is the sign of PAN or of SET.

If one takes the Yetziratic keys to the numbers (*sefirot*) and the "words" (letters),[76] the third, fifth, and eleventh keys dominate,

[76] One can clearly see the following words in the letters: AB 'Father'; AL 'Almighty'; MOR 'Death'; and ST 'SET.' The cipher also conceals A L - S T - A L, the key words discovered by Charles Stansfeld Jones

corresponding to Gemini, Leo, and Aquarius, indicating the Magical Formula (Mercury, Logos) of the New Age of Aquarius-Leo (the Black Sun,[77] Nuit and Hadit, Babalon and the Beast, the Star and Strength), which will supersede the Formula of Pisces-Virgo (Jupiter and Mercury, the Fish and the Virgin, the Moon and the Hermit, corresponding to the sixth and twelfth keys, both signs of debility).

"4 6 3 8" works out to 21 = 3, by addition, or 576 by multiplication, the former signifying the Enlightenment of Understanding and the latter the Elders or "Masters of the Temple" (24^2). 576 is also the sum of $2 \times 4 \times 8 \times 9$ (see below).

A B K = 23 = 5. 23 is ChYH 'life.' 5 = ♂. AB is the Paternal or Phallic principle, Kaph, כ the letter of Jupiter, attributed to The Wheel of Fortune, but also the Kteis. Thus, Father-Mother (*Yab-Yum*). By multiplication, it is 40, Mem, מ, Water, awaiting the fecundating seed. "The Holy Ghost is the Messenger of the All-Father."

"2 4" signifies the Fixed Stars and Jupiter, Wisdom. Together they add up to 6, ☼, Enlightenment. In addition, the Hexagram

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that add up to 93. These might be translated as "The God, SET, is the God." El is often translated as "God of Power" and was probably first identified with the Solar Force. He may also have been a desert god, like SET 'strength.'

[77] The conjunction of Sol and Saturn in Vedic astrology is traditionally considered extremely challenging, although it is commonly found in the horoscopes of famous people. In alchemy, the *Sol Niger* 'black sun' refers to the first stage of the Great Work, the *nigredo* 'blackening,' a.k.a. the Crow's Head, followed by the white and the red stages (cf. Vajrayana Buddhism, where these terms refer to the male and female binary energies, also denominated yin and yang; see, e.g., Herbert Guenther, *The Teachings of Padmasambhava* (Leiden: Brill, 1996), pp. 40, 45, 47, 58f., 142). The Black Sun illuminates the blackening of matter, or the dissolution of the body, a.k.a. putrefaction.

as A B K is the Pentagram. 2 × 4 = 8, Mercury, Intelligence, but also Heth, ח, the Great Work. Together they are 29, "the Magick Force itself, the masculine current."

"A L G M O R" may add up to 280, taking O as Waw, ו. This is the sum of the Five Letters of Severity, glossed by Crowley as "a grand number, the dyad passing to zero by virtue of the 8, the Charioteer who bears the Cup of BABALON." See also Liber 418, 14th Aethyr. "The Solar Angel is attained by the Self-Sacrifice (Death) of the Son of the Sun."

3 is ה, the Highest, the Mother, the Soul.

"Y X" is 100, taking X as Tsade, צ,[78] the number of samsara, the *bindu* or *yod* of *Malkuth.* "The Secret of the King."

"24 89" represent the Masters of the Temple and the Black Brothers respectively. By addition they are 23 (A B K), the glyph of nascent Life, whereas by multiplication they are 576 (see 4 6 3 8, above).

"R P S T O V A L" has a gematria of 418, the number of the Great Work, taking S T as 31 (XX + XXI) and O as Ayin, ע. "The Solar Fortress of the Spirit of Power (SET) Generates the Initiation of the Divine Force."

The entire sequence from II, 70 to 79 may be taken as a gloss on this Magical Formula, consisting of eleven numbers and nineteen letters, which by addition make 30 and by multiplication make 209, divided into eight alternating groups of numbers and letters. Altogether these verses celebrate refinement, aspiration, regeneration, nobility, cosmic consciousness, Tantric pride, human potential, and the Great Work of self-realization.

[78] Strictly speaking, the English X comes from Hebrew Samekh, ס, not Tsade, צ, but Crowley usually takes X as צ, e.g., in N.O.X. = 50 + 70 + 90 = 210 (not 116 or 180).

30 characters, Lamedh, ל, the Balance, Truth, *Dharmakaya, Bodhicitta.* It represents a goad, stick, or staff, and corresponds to the heart (*anahata chakra*) and the spinal column (*sushumna*), as well as the aspiration to the Highest, as ל is the tallest letter of the Hebrew alphabet.

209 is RT, the Sun in Leo, "force and fire," Abramelin (ABRAH), the Way (ARCh), the Supernal Benignity (ZRB), Hadad, the Sun, etc. Its sum is 11, and its factorization is 11 x 19, Manifestation; thus, the Magical Manifestation.

The sum of the entire sequence is 964, which Crowley glosses as ThRVOH 'a memorial of jubilation.' The literal meaning of ZKRVN is 'remembrance' (see above). 964 = 4 × 241, a prime number signifying AMR 'speak, answer, command,' etc.[79]

Finally, following the aforementioned clue that the letters are in fact words, it is possible to derive the following message: "Father, come, Father, among the Divine Powers. Redeem, reveal, redeem the Divine Power from the swamp (of matter). The Divine Power of the Magician also breaks the fear and sorrow, and is uplifted in rebellion. The bullock of SET impregnates the Egg with the Divine Power."[80]

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[79] See also Max Demian, *The Secret Wisdom of 666,* rev. ed., (Toronto: Chroniker Press, 2019), p. 108, n. 178.

[80] AB ('father') ABK (BAK, BKA 'come'; KAB 'father') BK ('among') AL ('Almighty') ALG (GAL 'redeem'; GLA 'reveal') ALGM (GALM, MGAL 'redeem'; LAGM 'pools') AL ('Almighty') GM (MG 'magician') GMO ('also') GMOR (GRMV 'break'; MGVR 'fear') MOR (VMR 'bitter'; VRM, RVM, RMV 'lift'; MVR 'myrrh'; MRV 'rebel') RP (PR 'bullock') ST ('SET') OVAL (VAOL 'come') VAL ('unto') AL ('Almighty'). "OVAL" is also the Cosmic Egg (ovum), in which Hadit, the True Self is as a "babe," embryo, or potentiality (cf. *tathagatagarbha* 'Buddha nature' or 'embryo'), is fecundated. Myrrh, note, is the traditional odour of sorrow and

Mystic Meanings of the Letters of the Hebrew Alphabet

(see also Appendix III)

Aleph. Holy Ghost. Fool. Folly. Knight-Errant.
Beth. Messenger. Prometheus. Juggler.
Gimel. Virgin. Holy Guardian Angel.
Dalet. Wife. Alchemical Salt. Gate.
He. Mother-Daughter. Star. Most High.
Waw. Son. Redeemer. Sun. Initiation. Hexagram.
Zayin. Twins reconciled. Answer.
Heth. Chariot. Ark. Sangraal.
Teth. Act of Power. Rule. Force.
Yodh. Virgin Man. Secret. Seed. Life. Oracle. Sanctuary. Hidden.
Kaph. All-Father. Whirlings. Wheel.
Lamedh. Woman Justified. Equilibrium. Doom.
Mem. Man drowned in the "womb" flood. Waters. Self-sacrifice. Deluge.
Nun. Putrefaction. Death.
Samekh. Womb preserving Life. Self-control.
Ayin. Exalted Phallus. Generation.
Pe. Crowned and Conquering Children. Fortress. Ruin. War. Disorder.
Tsade. Husband. Alchemical Sulphur.
Qoph. Womb seething. Glamour. Illusionary.
Resh. Twins shining forth and playing. Fighting of SET and Osiris. Sun.
Shin. Stele. Pantacle. Resurrection. Spirit.
Taw. Slain God. Universe.

77. O be thou proud and mighty among men!

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bitterness, attributed to Saturn. MG is 43, root of "magick" and the number of male orgasm.

"Now let yourself develop divine pride."[81]

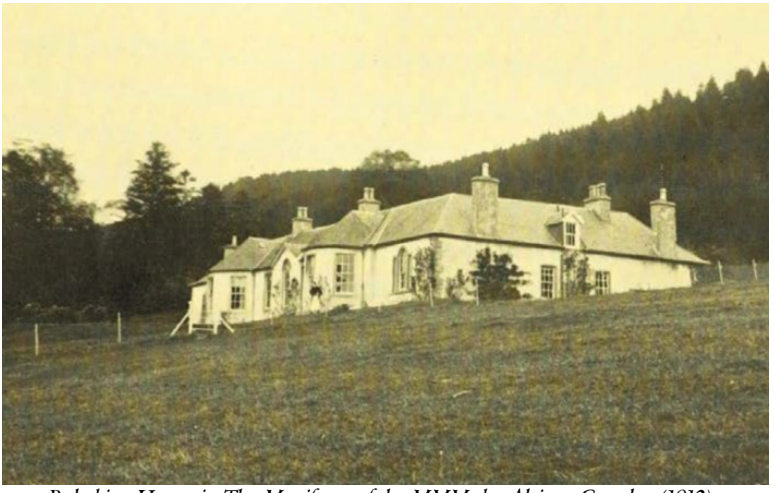
78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

The transcendence of the gods (*devas* 'stars') implies the attainment of Buddhahood. The name referred to may be ChYVA, the Aramaic word for 'beast,'[82] which Crowley incorporated in the moniker of "Prince Chioa Khan" which he adopted in Cairo in 1904. Crowley's magical motto for the grade of Magus, THERION, has a gematria of 666, but requires five Hebrew letters: ThRYVN. Boleskine of course has a gematria of 418,[83] and is significant as the house where Crowley initiated the Invocation of the Star-Daimon, his own "Holy Guardian Angel," which he subsequently identified with AIWAZ.

[81] *Kalachakra.*

[82] It is derived from ChYA 'to live.' The former word has a gematria of 25, the number of Mars and the Pentagram, whereas the latter has a gematria of 19, which Crowley glosses as "Manifestation," but Atu XIX is also The Sun. Thus, the solar-martial current in its fecundity, manifesting through the feminine principle, in which "is all power given." Cf. Laozi, 是謂玄牝。玄牝之門，是謂天地根。綿綿若存 (chap. 6; cf. 61).

[83] BVLShKYN.



Boleskine House in The Manifesto of the MMM, by Aleister Crowley (1912).

Appears to refer to a magic square consisting of 4 × 4 cells adding up to 666 in all directions, including diagonals. E.g.,

174	160	161	171
163	169	168	166
167	165	164	170
162	172	173	159

In discovering his inmost solar self, man completes the Great Work in which he realizes himself in the Body of Nuit as the Star-Daimon that he actually is.

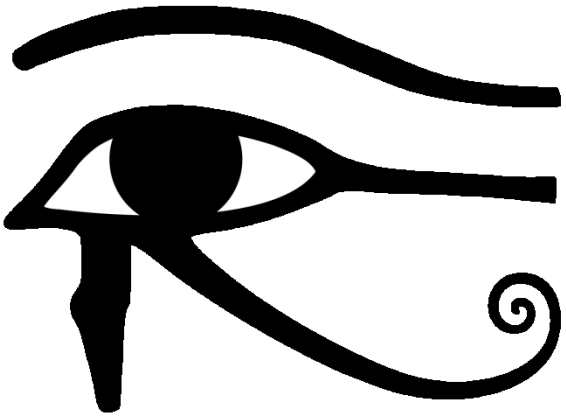
79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

The revelation of the Infintesimal and the Infinite, united in the cult of the divinity of Man and Nature, the Star-Daimon.

Funerary tablet of Ankh-ef-en-khonsu, Theban priest, 26th dynasty (approx.. 725 BCE).

Chapter III

The Book of SET



1. Abrahadabra; the reward of Ra Hoor Khut.

The luminous source is the illumination of the source,[84] the realization of the Sun Triumphant Arising, the True Self.

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

Discover the True I. The Yodh, י is the *bindu,* the infinitesimal, the Hadit, the active principle. The analytical faculty can never discover the True Self due to its dyadic character. The whole is

[84] AB 'Father' + RA 'Light' + HAD 'Self' + AB 'Father' + RA 'Light.'

not particular. Practise mindfulness (*sati*). Practise self-control. Practise mantra yoga. Realize the ', thus converting the defective ego into the True Self through Enlightenment.

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

Nu is the present moment, the transcendent essence that is the source of change, novelty, phenomena. IT, the purely abstract noumenon, is known by means of the divine intuition, beyond the rational principle, that liberates. This path requires energy and strength.

4. Choose ye an island!

Concentrate the divine field of the mind.

5. Fortify it!

Intensify the concentration.

6. Dung it about with enginery of war!

Use skilful means (*upaya*) to awaken the divine genius.

7. I will give you a war-engine.

This is the means of realization proper to the New Aeon of Horus.

8. With it ye shall smite the peoples; and none shall stand before you.

The annihilation of the dualistic rational faculty discovers the pure emptiness of consciousness. The "peoples" are the thoughts.

In retrospect the only possible reference is to nuclear energy, known in theory as early as 1895, which culminated in the explosion of the first atomic device on July 16, 1945. See also III, 46.

And is it this Satanic Force that our generations were to be allowed to add to their stock of Anarchist's baby-toys, known as melenite, dynamite clock-works, 'flower baskets,' and such other innocent names? Is it this destructive agency, which, once in the hands of some modern Attila, e.g., a blood-thirsty anarchist, would reduce Europe a few days to its primitive chaotic state with no man left alive to tell the tale – is this force to become the common property of all men alike?[85]

9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

The *modum transverso* is introspection (*pratyahara*). This is the dharma of the intensification of aspiration. This is the way of self-control of the hermit seeker (*pratyekabuddha*).

10. Get the stélé of revealing itself; set it in thy secret Temple—and that temple is already aright disposed—& it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.

Ego death is the birth revelation of IT, the Essence of Force, the True Self, SET, sought through sitting (*asana*) and introspection (*pratyahara*). Buddha nature is inherently perfect. Concentrate on Not, and you shall realize timeless immortal illumination, endlessly shining (*deva*) and renewed through cyclicity (*samsara*), sealed within itself, transparent consciousness, transrationally certain, virile, potent.

[85] Blavatsky, *The Secret Doctrine*, Vol. I, p. 563.

11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruction from the ill-ordered house in the Victorious city. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!

The synchronicity of 666 and the stele of Ankh-ef-en-khonsu is the proof of Thelema. Transrational truth is not subject to argument, which leads to the "pit of Because" (see II, 27–33, 54; III, 20). By mental concentration (PIE *kwo*) one attains (PIE *nok*). "Abstruction" is a neologism composed of "abstraction" + "construction," esoterically, "asceticism" + "understanding." The "ill-ordered house" is the disorganized psyche. The "Victorious City" is Al-Kahira 'the Strong,' the place where Horus and SET fight. Thus, through discipline and wisdom one induces a state of mental "superconductivity," resulting in the reconciliation of conscious (Horus) and unconscious (SET), resulting in tranquility. This worship is the negation of desire through the realization of AYN 'Not,' detachment or indifference. This process involves the activation of the unconscious, which is arduous, but the True Will is innate. The worship of the True Self is ecstatic and energetic, intellectual and wilful. The analysis of the anima through mantra yoga unblocks *qi* and promotes vitality. The adept who controls the instinctual aspect of the psyche will be able to feed on the *q'liphoth* as a eucharist. This is the essential formula of Tantric transmutation.

12. Sacrifice cattle, little and big: after a child.

In ancient times sacrifices to the gods, including animals and even children, were enjoined by exoteric religion. In esoteric teaching, however, this refers to the sacrifice of property – i.e., voluntary poverty or renunciation – and self-sacrifice, in the service of detachment.

13. But not now.

14. Ye shall see that hour, o blessèd Beast, and thou the Scarlet Concubine of his desire!

15. Ye shall be sad thereof.

Referring to the Ordeal of the Abyss, i.e., the attainment of *nirvikalpa samadhi,* which Crowley experienced just two years later, in 1906. Crowley's first child, Lilith, by Rose Edith, his first Scarlet Woman, died in June 1906. Crowley crossed the Abyss, thus becoming a Master of the Temple, in October.

16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

Each step on the path is both realization and renunciation, positive and negative.

17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

"Fear is failure, and the forerunner of failure. So be thou without fear, for in the heart of the coward virtue abideth not"

(Neophyte Ritual of the Golden Dawn; cf. Liber XXX, 7). Anyone who has taken a psychedelic knows that the greatest danger to the psychonaut is negative emotion, whereas the bliss of detachment is the greatest boon. Rather, take refuge in emptiness, with self-realization as your compass, which is illumination or enlightenment, and find your energy and inspiration in the True Will.

18. Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!

"He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man."[86]

19. That stélé they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

The "abomination of desolation" refers to the altar on which the pagan sacrifices that precede the Jewish cult were performed. The Christian connotation implies a future eschatological event (i.e., advent of the New Age) involving an Antichrist (the end of the Piscean age). The identification of the stele of Ankh-ef-en-khonsu implies an identification of his Egyptian cult with both the primordial philosophy and a future, post-Judaic cult.

718 = 2 × 359, the 72nd prime number, a highly significant number, associated with the precession of the equinoxes, signifying, amongst other things, the Shemhamphorash. and the degrees of Jacob's ladder according to the Zohar also associated with Thoth and Osiris. The 7 and 8 on either side of 1 signifying the bliss and wisdom of the One. In Hebrew letters it is YChN (nun final, ן = 700), "the Secret of the Chariot is the

[86] Blavatsky, *The Secret Doctrine,* Vol. I, p. 459 fn.

Death that is Life" (ChY 'live'), i.e., rebirth. 359 = ShTN, Satan, the Adversary, the Light Bringer who annihilates ignorance and restriction.

20. Why? Because of the fall of Because, that he is not there again.

The realization of the transrational is beyond causality (karma) and therefore essentially free. The tyranny of reason leads to the abyss.

21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

The Rising Sun is the image of the Absolute.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

The encircled 'x' is a variation of the "circle squared" or Sun Cross, depicted by AIWAZ on page 16 of the manuscript of the *Book of the Law* (see III, 47).[87] In mathematics is signifies an unknown value. It also signifies particularity and the Roman numeral for ten, the number of Yodh, י in the Hebrew alphabet and the *Solar Angel* in the Tree of Life, i.e., essence (*bindu*) in itself and in extension (the central Sun and its four primary rays). It is also the Wheel, a universal icon of dharma. "Ordeal"

[87] Crowley also uses this glyph, ⊕, as a symbol for the sexual opus.

refers to the tests or tasks of the Great Work. Here however AIWAZ implies that he is referring to a singular "Ordeal x," which in English *notarikon* is OX, the Ox, the letter Aleph, א which leads from *Chokmah* to *Keter,* i.e., the final task of the Great Work, the Pure Fool, leading to the realization of the Absolute and the absolute transcendence of reason, also associated with the Ordeal of the Abyss. Thus, AIWAZ identifies it with the realization of transcendent gnosis.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

Abramelin oil is an aromatic oil blended from plant materials, an adaptation of the Biblical holy anointing oil described in Exodus 30:22-25, ascribed to Moses: "Moreover, the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels,[88] and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:[89] And thou shalt make it an oil of holy ointment compound after the art of the apothecary: it shall be an holy anointing oil." Abramelin oil is so-called from its use in *The Sacred Magic of Abramelin the Mage,* translated by S.L. Mathers. In Mathers's translation the recipe appears as myrrh, 1 part;

[88] A shekel is 11 g or 0.39 oz. The proportionate ratio is therefore: myrrh, 2 parts; cinnamon, 1 part; calamus, 1 part; and cassia, 1 part. *Acorus calamus* is known to possess psychoactive properties. Despite its use in traditional medicine, its ingestion may be toxic. The Egyptians used it to make perfumes. Cassia is a close relative of cinnamon, and also has medicinal properties, although, ingested in high doses, it can also be toxic. Myrrh also has medicinal properties.

[89] Interestingly, a "hin," a.k.a. *hekat,* was an ancient Egyptian measure of volume, equal to 4.8 litres (1.056 imperial gallons).

cinnamon, 2 parts; galangal, 0.5 part; with no mention of cassia. These ingredients are to be mixed with olive oil, equal to half of the weight of the foregoing. Mathers's translation of galangal (similar to ginger) is incorrect; the reference is in fact to calamus (similar to cinnamon and cassia), confirmed by other extant manuscripts. Most likely AIWAZ is referring to the recipe that was known to Crowley from Mathers, even though it is incorrect (it is, however edible, unlike the Biblical version, which would be toxic to ingest and was intended as an anointing oil). Crowley's Abramelin oil recipe based on the use of essential oils is cinnamon, 8 parts; myrrh, 4 parts; galangal, 2 parts; and 7 parts olive oil.

Abramelin oil is also referred to in the 12th and 8th Aethyrs of *The Vision and the Voice,* referred to as "the perfume of Ra-Hoor-Khuit," where the ingredients are referred to as blood, meal, honey, olive oil, myrrh, cinnamon, and galangal.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

These terms – blood, moon, child, host of heaven – all have specific symbolic significance in alchemy, where they represent the *rubedo,* alchemical success, the end of the Great Work; Luna, silver, the Lesser Work, or Mercury, symbol of spirit;[90] also, coagula, dissolution, volatilization; *conceptio,* the second stage of

[90] A blood moon refers to a lunar eclipse or a hunter's moon, which is the first full moon following the autumn equinox, a.k.a. Blood Moon, Sanguine Moon, Autumn Moon, Fall Moon, Pumpkin Moon, and Dying Moon. Similarly, the Tibetan tradition of "the five nectars" ascribes special spiritual significance to feces, urine, menstrual blood, semen, and flesh or marrow.

the Great Work,[91] referred to as "the alchemical child." The Hebrew word 'host' (TzBA) equals 93, and also means 'stars,' in which the alchemical transmutation is effected. For "enemies," see v. 26. The "priest" is the True Self, the highest spiritual principle, the source of blessing, consecration, and wisdom, mediating the relationship with the divine. The triad of priest, worshipper, and beast corresponds to the higher and divine consciousness, the ordinary ego mind or consciousness, and the instinctual or animal consciousness. The whole passage appears to refer to an *uposatha* or new and full moon ritual, such as soma worship, involving a priest and associated worshippers, of the Tantric type, some of which were prototyped on human sacrifice.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

One of the more important Thelemic rituals, called the Mass of the Phoenix (Liber XLIV) involves the consecration and consumption of a eucharist daily at sunset. Liber XLIV also features a Thelemic revision of the Lord's Prayer. Crowley comments that it purifies and refines the Body of Light. Khepri, the ancient Egyptian god of the morning sun, was represented as a scarab beetle.

26. These slay, naming your enemies; & they shall fall before you.

[91] The four stages of the alchemical opus, used by Jung as a model for individuation, are *nigredo* ('blackness'), *albedo* ('whiteness'), *citrinitas* ('yellowing'), and *rubedo* ('redness').

The enemies are the "devils" (*inimi*) or unconscious complexes that afflict the ego. These must be destroyed by concentration. This is the classic formula of renunciation.

27. Also these shall breed lust & power of lust in you at the eating thereof.

These are the *q'iphoth,* repressed libido, the assimilation which generates energy. This is the Tantric formula of assimilation and transformation.

28. Also ye shall be strong in war.

This dual formula of renunciation and transformation facilitates the completion of the Great Work.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

Persistent practice yields increasing reward. LAM shows the Adept whose cranium is swollen with sublimated seminal energy. All = ALL = 61 = AIN, the Not; ME = the Not. Cf. I, 51ff., 61ff., 65; II, 7; III, 25, 62. Interestingly, the sum of the verses in which this mantra appears is 501, RASh, the Head, and HMLKVTh (or MLKVThH), Kingdom, the tenth *sefirah* of complete manifestation (MAThYN, 10 × 10). In the gematria of Eleazar of Worms, the Hebrew words *temunah* 'image' and *parsuf adam* 'human face' both have the gematria of 501. Eleazar argued that, in several Biblical passages, God appears to His prophets in the form of a human face.

30. My altar is of open brass work: burn thereon in silver or gold!

Crowley notes in Liber *777* that Venus and Mercury represent hermaphroditic brass: "Netzach and Hod are the two median

places of the body, and the seminal receptacles, and refer to the hermaphroditic brass. So also the two pillars of the Temple of Solomon (referring to these two Sefirot) were made of brass" (*Aesch-Mezareph*), being the union or fusion of copper and zinc. Silver and gold refers to Jupiter and Mars respectively. Altogether these depict the square or cubical altar of these four principles, representing wisdom, will or energy, bliss, and knowledge or gnosis, activated as it were by the "purifying fire" of aspiration in the central lamp.

31. There cometh a rich man from the West who shall pour his gold upon thee.

This verse is generally associated with Karl Germer, a German-American and wealthy industrialist who benefitted Crowley and became his only legal successor. Esoterically, the verse may refer to the luminous effulgence of the Dying Sun. I.e., enlightenment culminates in egocide. Thus, the "rich man" is an Adept.

32. From gold forge steel!

Steel, a form of iron, symbolizes Mars, the planet of war or will. Gold and iron have both been proposed as candidates for the alchemical *prima materia,* among many other substances. Gold and iron have also been alloyed, producing magnetic attraction. Thus, enlightenment is the source of vital energy.

33. Be ready to fly or to smite!

Sublimation and egocide are two phases of the path (*reidh,* lit. 'riding a horse'). Similarly, the *vodouisant* is "ridden" by the *loa,* as a horse is ridden.

34. But your holy place shall be untouched throughout the centuries: though with fire and Sword it be burnt down & shattered, yet an invisible house

there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

In fact, Boleskine House was burnt down and shattered twice, on December 23, 2015 and again on July 31, 2019. Pieces of the rubble are now being sold to collectors to help fund its restoration. Boleskine is also 418 (II, 78), the number of the Great Work, in which exoteric and fundamentalist religion is consumed in the fire of initiation (cf. I, 11), resulting in the ultimate perfection of humanity in the Aeon of Ma'at, 34 being the number of Jupiter, Wisdom.

The word 'bless' (*blodison, blotham*) first referred to a blood sprinkling on pagan altars.

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

The sun (Heru-ra-ha) has the dual phases of night (Hoor-pa-kraat)[92] and day (Ra-Hoor-Khut), initiated by sunrise and sunset respectively. In his nocturnal aspect he is the True Self; in his diurnal aspect, the True Will.

36. Then said the prophet unto the God:

[92] Cf. I, 7 and III, 74, "the sun of midnight is ever the son."

37. I adore thee in the song—

I am the Lord of Thebes, and I
  The inspired forth-speaker of Mentu;
For me unveils the veilèd sky,
  The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
  Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
  I adore the might of Thy breath,
Supreme and terrible God,
  Who makest the gods and death
To tremble before Thee:—
  I, I adore thee!

Appear on the throne of Ra!
  Open the ways of the Khu!
Lighten the ways of the Ka!
  The ways of the Khabs run through
To stir me or still me!
  Aum! let it fill[93] me![94]

[93] Sic. Some editions have "kill," based on a handwritten annotation by Crowley. See For the Thelemites, "Rose and Aleister Crowley's Stay in in Egypt in 1904 : A Study of the Cairo Working and What It Led To," https://www.forthethelemites.website/upl/website/fill-and-kill/FillandKillFortheThelemitesv8.pdf.

[94] After "I adore thee in the song" the original holographic ms. has: "'I am the Lord of Thebes' &c from vellum book Unity &c ———'fill me')".

Crowley's paraphrase of the obverse of the original stele of Ankh-ef-en-khonsu. The following Wikipedia translation is more literal:

(He of) Behdet, the Great God, Lord of Heaven

Re-Harakhty ("Re-Horus of the Two Horizons"), Chief of the Gods

The Osiris, God's Servant of Montu, Lord of Waset, Opener of the Door-leaves of Heaven in the Most Select of Places (*i.e.,* Karnak), Ankh-ef-en-Khonsu, <True of> Voice

Words spoken by the Osiris (*i.e.*, the deceased), God's Servant of Montu, Lord of Waset, Opener of the Door-leaves of Heaven in the Most Select of Places (*i.e.,* Karnak), Ankh-ef-en-Khonsu, True of Voice: "**O Exalted-one! may he be praised, Great of Manifestations, the great *Ba* whom the gods fear,** and who appears on his great throne, make the path of the *Ba*, the *Akh*, and the Shadow, for I am equipped so that (I) might shine therein (as) an equipped-one."

The second stanza is Crowley's paraphrase of the following Egyptian text, the bolded text of which is rendered by Crowley:

A ka dua
Tuf ur bi'u
Bi a'a chefu
Dudu nur af an nuteru

This transliteration of Chapter 91 of the Book of the Dead is not accurate, however. A closer approximation to the actual pronunciation (which is important in Egyptian religion) is:

uh-KAH-uh doo-UH
too-uhf-OOR buh-OO
bah-AH sheh-FEET
deh-DYOO noor-ehf-ehn noo-chehr-OO[95]

[95] See "Stela of Ankh ef en khonsu," Feb. 14, 2014, https://www.youtube.com/watch?v=Fo0IHL7dtU8&t=652s. "O high one! may he be praised, great one of power, soul of great majesty,

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume
  Me: I have made a secret door
Into the House of Ra and Tum,
  Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
  The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;
  By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
  Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
  Abide with me, Ra-Hoor-Khuit![96]

Make for me the path to the place in which Re, Atum, Khepri, and Hathor are therein. The Osiris, God's Servant of Montu, Lord of Waset, Ankh-ef-en-Khonsu, <True of> Voice, son of the like titled Ba-sa-en-Mut, borne of the Chantress of Amun-Re, Lady of the House, Ta-nesh<et>.

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the

---

who brings fear of himself to the *nuteru,* (shining upon his great seat)." Note the elision of the last few words from Crowley's transliteration.

[96] After "as it is said" the original holographic ms. has: "'the light is mine' &c from vellum book to 'Ra-Hoor-Khuit'".

English—and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that Thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in This bliss or no; it is no odds. Do this quickly!

AIWAZ affirms that the English text of the *Book of the Law* conceals mysteries, including in other, non-English languages. The book referred to is *The Equinox of the Gods,* published by Crowley in 1936. For the Comment, written in 1925, see. pp. 138f. The following table shows the Hebrew and Greek numerical correspondences of the English alphabet, for comparison with II, 55. See also Appendix III.

English	Hebrew	Value	Greek	Value
A	Aleph	1	Alpha	1
B, Bh	Bet	2	Beta	2
G, Gh	Gimel	3	Gamma	3
D, Dh	Dalet	4	Delta	4
E. H	He	5	Epsilon	5
F, U, V, W	Waw	6	Digamma	6
Z	Zayin	7	Zeta	7
Ch	Heth	8	Eta	8
T	Teth	9	Theta	9
I, J, Y	Yodh	10	Iota	10
C, K, Kh	Kaph	20	Kappa	20
L	Lamedh	30	Lambda	30
M	Mem	40	Mu	40
N	Nun	50	Nu	50
S	Samekh	60	Xi	60
O	Ayin	70	Omicron	70
P, Ph	Pe	80	Pi	80
Ts, Tz, X	Tsade	90		
Q	Qoph	100	Koppa	90
R	Resh	200	Rho	100
Sh	Shin	300	Sigma	200
Th	Taw	400	Tau	300
	Kaph final	500	Upsilon	400
	Mem final	600	Phi	500
	Nun final	700	Chi	600
	Pe final	800	Psi	700
	Tsade final	900	Omega	800

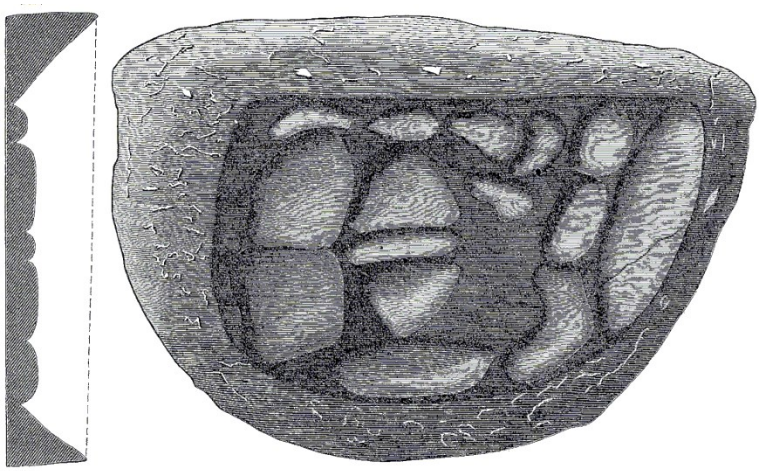
Crowley was never entirely consistent in this regard, however (Dion Fortune's "elastic ruler").

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

The Comment shall be a spontaneous and ecstatic expression of the True Self.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

Lit. 'the Cube,' the Kaaba is the building at the centre of Islam's most important mosque, in Mecca. It is also referred to as "the House of God" (cf. I, 57), identified with The Tower in the *Book of the Law.* It is also the Qiblah, the direction of prayer (cf. III, 10). The analogy appears to be to Boleskine House, Loch Ness, where Crowley first invoked his "Holy Guardian Angel," AIWAZ, the Augoeides, Star Daimon, etc., based on the Sacred Magick of Abramelin the Mage.



Side view. Front view of the Black Stone.

The Kaaba houses a "Black Stone," believed to be an ancient meteorite, located in the Kaaba's Eastern corner, signifying where the sacred world intersects with the profane, the "Gate of Heaven." Thus, Boleskine House is a "vortex" or "power point" through which the energy of the New Age manifests. [97]

[97] Local stone carvings of the Picts depict a beast with flippers. The first written account dates back to a biography of St. Columba (565 CE). Local Buddhist monastics associate the Loch Ness "monster" with a water *naga,* a deity associated with prosperity and good luck. The creation of Loch Ness was associated with a Druid spring (see

Presumably this is why AIWAZ enjoins Crowley to set up the Stele of Ankh-ef-en-khonsu in the Kiblah or Kaaba, where it will be called the Abomination of Desolation 718, "the Fire or Sun of the Great Work"[98] (III, 19). Crowley apparently felt that his failure to expedite this injunction might have been a factor in the apparent failure of his role as the Magus of the New Age or "World Teacher." However, AIWAZ states that even though Boleskine be burned down and shattered, an Invisible House shall stay till the end of the New Age (III, 34). In fact, Boleskine has been consumed by fire twice, in 2015 and 2019, and is now being restored by the Boleskine House Foundation as a Category B listed building. Ironically, The Tower in the Tarot is represented as a tower that is in the process of being destroyed by a lightning strike.

Qabalistically, KAABA is the Fire (KBA) of the A∴A∴, "the wisdom [Jupiter] of the house of the Holy Spirit," which has a gematria of 25, the number of the Pentagram (Mars), signifying Initiation.

Atu XVI of the Marseilles Tarot (15th cent.).

Becca Taras, "Loch Ness: The Ecology of Myth," May 11, 2009, https://beccatarnas.com/2009/05/11/loch-ness-the-ecology-of-myth).

[98] Resh, ר, 300 + 418.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

Those who do not know their True Will are subject to suffering, which is itself initiatory, for it is through suffering that one discovers the path.

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

The Scarlet Woman should be detached, or she risks being destroyed by the power (*weie*) of her attainment. In that case she will forfeit her self-realization, bliss, and purity, succumbing to mortality. Cf. I, 44.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

The Scarlet Woman, filled with the Tantric pride of self-realization, follows the way (*tao*) of SET, identified by the Egyptians with Mercury, wisdom (*prajna*) or gnosis,[99] which is the way of awakening (*weg*). This is achieved through the cultivation of dispassion, mantra yoga, transformation (*al-ter;* cf. Tantra), the activation of the *nadis* and the astral bodies, including the subtle (*sukshma sarira*) and causal bodies (*karana sarira*),[100] so that one enters into the purity of the True Self by means of sexual yoga (*karmamudra*).

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

Horus, the Magical or True Will, is the energy of aspiration, by which the Scarlet Woman accomplishes the ultimate attainment, the realization of emptiness, the *Ein Sof,* sunyata, nirvana, or self-annihilation, characterized by mental concentration and the realization of the True Self (cf. II, 6: "therefore is the knowledge

[99] The Sethian gnostics worshipped the Unknown God, which emanates aeons, including Sophia 'wisdom' and Yaldabaoth, a serpent with a lion's head, which creates the material world in imitation of the divine pleroma, the totality of the spiritual universe. Yaldabaoth emanates the theriomorphic archons, and creates Adam and Eve, in whom are incarnated the divine power of Sophia. This power is also identified with the Tree of Knowledge, the eating of the fruit of which results in the regaining of the divine power by Adam and Eve, as a result of which they achieve spiritual liberation and ultimate salvation. Satan, identified with the snake in the garden of Eden, is thus an heroic, salvific figure. SET may also be associated with the Japanese fox god, Kitsune, a magical, trickster figure, shapeshifter, and seductress, as well as the Greek serpent god, Typhon., also associated with Python.

[100] *Karana sarira* is the cause or seed of the subtle body, *suksma sarira* the body of the mind and the subtle energies, which enliven the physical or gross body (*sthula sarira*).

of me the knowledge of death"). For the child, see v. 47, below. In his "Open Letter to Rabbi Joel Blau," Crowley seems to imply that he, as "the Beast," is merely an adumbration of a future Antichrist, such as was prophesied by Blavatsky, perhaps a Kalki Avatar, who will establish the True Aeon – certainly not the bean counter Charles Stansfeld Jones! Needless to say, this figure has yet to arise.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

40 and 80 are of course the numbers of The Hanged Man (Mem, מ, Water) and The Tower (Pe, פ , Mars) in the Tarot, the Dissolution of Annihilation, which together equal 120, "a synthesis of the power of the pentagram."[101] However, the more obvious meaning in hindsight, especially given the use of the plural, is the 1940s and the 1980s. The former obviously refers to the Second World War, the greatest war in human history and an epochal war of the White versus the Black School, in which liberty beat back the totalitarian repression of the human race, only to be overtaken by the latter in another guise. Similarly, during the 1980s Russian communism collapsed. AIWAZ' prediction of the very decade of World War II, thirty-six years before the event, is remarkable, along with such characteristics of Nazism and fascism as social Darwinism, militarism, irrationalism, slavery, total war, weapons of mass destruction (WMDs), genocide, nuclear weapons, cannibalism, and world war.

[101] Does this mean that 2024 (1904 + 120) will be a significant year in the evolution of the New Aeon?

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared ⊕ in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

During the dictation, Crowley was impelled to draw a straight backslash, apparently arbitrarily, downward from left to right across the first seven lines of page 16 of chapter III of the original manuscript, the only page of the holographic ms. of the *Book of the Law* to be marked in such a way. This line makes a "word" consisting of seven single and eleven duplicated letters. The essential word of seven letters, generated by removing all repetitions, is STBEIAF, which adds up to the key number 93.[102] The eleven-lettered word, including all duplicate letters, STBETISAYFA, adds up to 418, prefixed by 31 = ST.[103] Thus,

[102] STBHYAV = 60 + 9 + 2 + 5 + 10 + 1 + 6 = 93. This may be glossed as SET-Capricorn-IAO. The Indo-European root *bei means 'strong.' IAO is the cry of the Mysteries, also associated with Jupiter, which Crowley glosses as Isis, Apophis, Osiris. The central letter, A, symbolizes Apophis or Apep, the Egyptian serpent deity of chaos, who is overcome by SET but who is also identified with him. In *Magick in Theory and Practice* Crowley makes IAO add up to 93 by adding a waw at the beginning and end. Cf. IAU = 17, Aleph, the Swastika, the Thunderbolt (*Vajra*).

[103] ST, the two-in-one letter signifying 31, + BHTYShAYPhA = 2 + 5 + 9 + 10 + 300 + 1 + 10 + 80 + 1 = 418. 31 + 418 = 449, AVR MTzVChTzCh 'sparkling light,' as well as BBHMTh 'beast' and MHQDSh 'holy.'

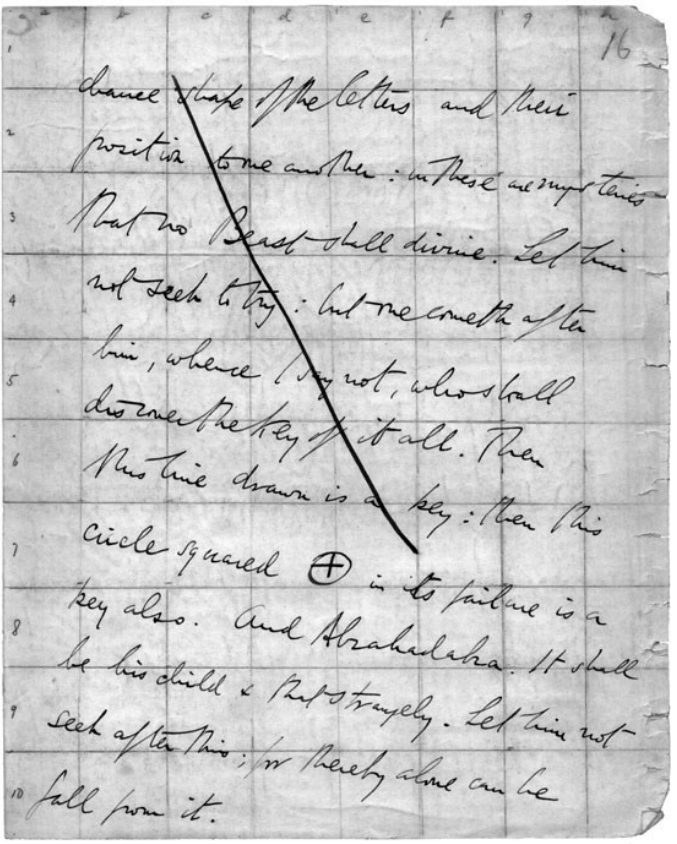
this line or vector conceals an analogue of the identity of the word ABRAHADABRA (418), consisting of eleven letters, five identical, and six diverse, and THELEMA (93). The five and the six refer to the interlacing of Pentagram and Hexagram, Microcosm and Macrocosm: the Great Work Accomplished. Added, they equal 11 (other significant numbers can be drawn from this pair, including 56, Nuit; 65, Adonai; and 120, the number of Redemption).[104] The word also conceals a formula of the solar-phallic (fiery) yodh or seminal *bindu* (Mercury-air), i.e., the formula of BABALON (Venus) and the Beast (Taurus) conjoined.[105] Ominously, the backslash may also be interpreted as a strikethrough, ending at the words "its failure," and may thus be read as prophesying that the birth of the child otherwise predicted in the verse shall miscarry. It may also be read as a reference to the mysteries implicit in "the chance shape of the letters, and their position to one another," as explained above. The letters do indeed refer to ABRAHADABRA, in a manner that cannot be explained as an accident or coincidence,[106] thus

[104] The number 120 is also an important number in the mysteries of the grade of 5° = 6□.

[105] Yetziratic attributions: Fire or Sagittarius, ruled by Jupiter; Leo, ruled by Sol; Mercury; Aquarius, ruled by Saturn-Uranus; Leo; Virgo, ruled by Mercury; Fire; Air; Virgo; Mars or Taurus, ruled by Venus; Air. Six of these letters may be taken as referring to Mercury, viz., bet; he (Uranus is a higher octave of Mercury); yodh (twice); and aleph (twice), since Mercury is an airy planet. The remaining attributions refer to the solar-martial-fiery principle (shin, teth, pe). If we take F as waw, we have the formula of BABALON and the Beast (Venus and her house, Taurus, respectively), which is also symbolized by Atu XI, attributed to T. Air and fire are the two psychic elements. Thus, these letters signify an extremely dynamic, energetic formula of kundalini (teth) awakening (shin).

[106] With the advent of modern computers it should be possible to calculate this probability mathematically. If any computer programmer reading this would like to collaborate on such a program, please contact the author using the Contact Form at https://eonicpress.com/contact.

demonstrating Aiwaz' control over the literal writing of the ms., and presumably therefore his reality.[107]


16
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fall from it.

Page 16 of Chapter III of Liber AL vel Legis, received by Aleister Crowley (1904).

Crowley attempted to force the "birth" of the referred-to child by performing an act of "sex magick" with his Scarlet Woman, Jeanne Robert Foster (Soror Hilarion) at the autumn equinox, September 23, 1915, in contravention of AIWAZ' warning, "Let him not seek after this; for thereby alone can he fall from it." Crowley may have been thinking of a biological heir here – up

[107] See Seten Tomh, "The Mark of Aiwaz," June 28, 2019, https://bethelkhem.wordpress.com/2019/06/28/the-mark-of-aiwaz.

to that point he had only had female children – but nine months later, on June 21, 1916, Charles Stansfeld Jones, whose magical motto was *Unus in Omnia, Onia in Unum* ('One in All, and All in One') announced his attainment of the grade of Master of the Temple of the A∴A∴ in order to facilitate Crowley's attainment of the grade of Magus, informing Crowley of his attainment in July.[108] Jones's claim was irregular, being only a Zelator of the A∴A∴, but not actually illegal, since in theory anyone can claim the grade, according to the constitution of the order, although Crowley warns of dire consequences should anyone dare do so without proper preparation (normally, a Master of the Temple would have mastered samadhi, the highest Yogic attainment according to Patanjali). Crowley's attainment of the grade of Magus was subsequently ratified during the summer of 1916 by his experience of being struck by a "globe of fire," which Crowley identified with St. Elmo's fire.[109] Jones further fulfilled his role as the Magical Child by discovering the correlative keys of AL and LA in 1919, which caused Crowley to change the official title of the *Book of the Law* from *L* to *AL.*[110] However, all was not aught! In 1917 Jones had a nervous breakdown, then

[108] According to Richard Kaczynski, "he also performed a ceremony to advance Jones to the A∴A∴ grade of Babe of the Abyss, on his way to Magister Templi" in Vancouver on October 12, 1915 (see his *Perdurabo: The Life of Aleister Crowley,* rev. ed. [Berkeley, CA: North Atlantic Books, 2010], p. 238). This is the same date that Crowley claimed the grade of Magus, according to the Biographical Note in *The Book of Thoth.* This is odd, considering that Kaczynski also claims that "Crowley always expected a biological child" (*ibid*, p. 245), but why would Crowley initiate Jones to the grade of Babe of the Abyss otherwise? In his commentary on the *Book of the Law,* I, 55, Crowley states that Jones became a Babe of the Abyss at the summer solstice of 1916. Remarkably, 1915 is the very year in which Crowley biographer, Tobias Churton, says that Crowley began his long decline (see *Aleister Crowley in England: The Return of the Beast* [Rochester, VT: Inner Traditions, 2021], p. 235).

[109] Not to be confused with ball lightning, as stated by some biographers. See his *Magick Without Tears,* p. 401.

[110] See Achad, Liber XXXI.

joined the Roman Church in 1928–29, declaring AIWAZ to be a "malignant intelligence," and that the Age of Horus had been superseded by the Age of Ma'at in 1948, with himself as its Prophet and an Ipsissimus to boot. Declaring Jones to have become a Black Brother, Crowley expelled him from the Order in 1936. However, what Crowley didn't realize is that, based on AIWAZ' prophecy, by Jone's failure and subsequent expulsion Crowley also demitted from the grade of Magus of the A∴A∴, thus vitiating his own attainment of both this grade and his subsequent claim to the grade of Ipsissimus, which he had claimed on May 23, 1921. Not only Jones but Crowley also fell back into the Abyss and thus became a Black Brother, as suggested by Israel Regardie, beginning in 1915 when he violated AIWAZ' instructions in the *Book of the Law,* and certainly by 1936 at the latest, when he expelled Jones. This alone explains Crowley's vicious and self-destructive behaviour, especially in his later years.[111] Crowley forbade the study and discussion of the Book after 1925, and Leah Hirsig, Crowley's Scarlet Woman – the only one worthy of the role, according to Karl Germer, Crowley's lawful successor – also renounced Crowley in 1929/30. As a result, AIWAZ' "speech body" was never fully manifested, although there are multiple references in Crowley's writings to a secret meaning which would "reverse" the Book's "outer" interpretation.[112]

48. Now this mystery of the letters is done, and I want to go on to the holier place.

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[111] See Appendix IV.

[112] See *Magick Without Tears,* pp. 1, 5, 49, 88f., 173ff., 185, 223f., 232, 242, 251, 293, 307, 316, 423, 437. Note in particular Crowley's statement that he would never understand the secret meaning of the *Book of the Law* in his lifetime, which indicates the year 1947, when he died. Jones himself died in 1950, having never completely revealed "the Key of it all," but the law of karmic causality is indefatigable: every cause must result, sooner or later, in its necessary effect. See also Seten Tomh, "The Fall from It," in *The Secret Door,* Jan. 29,. 2019, https://bethelkhem.wordpress.com/2019/01/29/the-fall-from-it.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

50. Curse them! Curse them! Curse them!

The "Word" of "Do What Thou Wilt" opposes all religions, which were created to support the established authority and suppress the will of the individual. Interestingly, the Word (בּ) D.W.Th.W. = 418.[113] Other candidates for the "secret fourfold word" are HOOR (220), OYVZ (93), and ThRVN (666). The implication is that they are all equivalent. Similarly, the Buddha opposed theism and religion (Brahmanism).

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohammed & blind him.

The vision of Horus is greater than that of Christianity and Islam, which are defective, especially the former. These passages refer to exoteric religion. Etymologically, Horus also "picks" (chooses or "digs up") the "eyes" or vision of the true Gnostic Christianity as well as the "face" (form or shape) of Islam, i.e., Sufism, "blind" being code for "enlightenment" (PIE *bhel*), the flapping of wings being the action of a bird or an angel, symbol of the vital connection between heaven and earth and liberation (*moksha*).

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

The Book of the Law nourishes itself on the substance of the Indian, Buddhist, and Tibetan Buddhist or perhaps Asian

[113] DWThW + Beth, בּ = 4 + 6 + 400 + 6 + 2. Lit. 'his religion.'

shamanic traditions (e.g., Tengrism, Bön, Wuism, Muism, etc.; cf. "obeah," I, 37), and transmutes them into nourishment. "Din" (Arab. 'religion') may refer to *daena,* i.e., the Zoroastrian religion. In Hebrew DYN means "justice." Din is also the name of an intelligence of Mercury, according to Agrippa.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

"Bahlasti" and "Ompedha" appear to be neologisms. "Bahlasti" includes LA 'Not' and ST 'SET,' whereas "Ompedha" includes Pe, פ, the Hebrew letter of Mars attributed to The Tower (see I, 57). Crowley has BAHLAShTY = 358, the Messianic Serpent, and OMPYHDA = 210, NOX 'Night.' "Crapulous' means 'drunken.' Thus, the beliefs of the religions are distortions of true vision.[114]

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

56. Also for beauty's sake and love's!

AIWAZ denounces the fetishization of female chastity, which is the primary historical legacy of Patriarchy (the Aeon of Osiris) against the liberation of women, declaring the world of matter to be "fallen." Matter is not fallen, but misunderstood.

57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!

[114] The homophonic association with "crap" or "shit" is unetymological, but telling, inasmuch as coprolites preserve the form of food without any actual nourishing value. Similarly, religions preserve the dead letter of truth but without the spirit.

The Thelemite is fearless, because he knows that he is immortal – you cannot die. He is above mercenaries, who surrender their True Will for money. He is above folly, because he has wisdom. Note the clear dislike for professional soldiers and, implicitly, militarism, as distinct from militia, a class of noble warriors such as knights or samurai. Florentine civic humanism held that professional militaries were agents of corruption. The humanist civic ideal of a militia spread through Europe as a result of the writing of Machiavelli. Similarly, Crowley compares the Thelemic ideal of the "kingly way" to chivalry, Bushido, etc.[115] Thelemites are martial artists, not thugs.

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye!

The Thelemic order is to be militant externally, cooperative internally.

60. There is no law beyond Do what thou wilt.

"Do what thou wilt" is the law of perfect freedom, i.e., emancipation, in which the individual realizes his own divine nature, the "Thou" or True Self.

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

[115] See Liber CLXI ("Concerning the Law of Thelema") and "Political Program of the Law of Thelema," https://wordpress.com/post/bethelkhem.wordpress.com/2679. The eight essential principles of Bushido are: Mercy, Respect, Courage, Honour, Compassion, Justice, Loyalty, and Self-Control. Certain Thelemites might be well advised to note this.

"The girders of the Soul, which give her breathing, are easy to be unloosed" (*Chaldean Oracles of Zoroaster,* 88).

62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

The phrase "to me" occurs ELEVEN times in the *Book of the Law,*[116] but only once where the words are capitalized so as to draw attention to the second word, "Me." Transliterated into Greek, the phrase renders TO MH, which equals 418, the number of the Great Work.[117] The literal meaning of which is 'The Not.' Thus, the True Self (Horus) is both identified with the Egyptian sky goddess Nut, presumably as a star in the body of space, as well as the object of aspiration, in which suffering is transformed by the Daimon (*da*) into happiness.

63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.

The ignorant man does not understand the meaning of the *Book of the Law* and its Comment, which is to say that the *Book of the Law* is only able to be understood in the light of gnosis. Thus, the wise or enlightened man, the Pure Fool, reads the Book of the LA and its Comment and he understands that its meaning is NOT, i.e., it is written in the "twilight language" of things pertaining to the ultimate constitution of reality – emptiness (*sunyata*), vacuity, the void, nothingness, the plenum, pleroma, *Ein Sof,* N.O.X., etc., etc., etc. The twilight language is the language of intuition and symbolism, not the language of reason. 63 is the number of Beri'ah, the World of Creation, the abode of the permanent archangels, corresponding to *Binah,* the *neshamah,* the soul garment of thought, the heart, the first conceptual expansion. In the allegory of the teacher and the taught, this is the second stage in which the teacher prepares the

[116] See I, 53, 62f., 65; II, 62.

[117] 300 + 70 + 40 + 8 = 418. Heb. VAVThH 'not' also equals 418.

concept in the mind of the student, splitting it into manageable parts and linking them together – synthesis.

64. Let him come through the first ordeal, & it will be to him as silver.

An ordeal is a transformative test by which one establishes a qualification or entitlement. In the ordeal of silver one realizes the text of the *Book of the Law* as a system of astral symbols, as silver pertains to the Moon, attributed to *Yesod,* the grade of Zelator, in which one acquires mastery of the unconscious. 64 is mercurial, as quicksilver is changeable. Thus, the unconscious is a world of flux in which meanings enter into each other and change continuously.

65. Through the second, gold.

In the ordeal of gold one realizes the text of the *Book of the Law* as a revelation of the Solar Angel, as gold pertains to the Sun, attributed to *Tiferet,* the grade of Minor Adept, in which one attains to the Knowledge and Conversation of the Holy Guardian Angel. 65 is the number of LVX, the redeeming light, the most spiritual form of force, and Adonai the Lord (Liber LVIII).

66. Through the third, stones of precious water.

In the ordeal of the stones of precious water, one realizes the text of the *Book of the Law* as a system of metaphysical transcendental truths, as stones of precious water pertain to *Da'at,* the transcendental *sefirah* of Knowledge, proper to the grade of Babe of the Abyss, in which the ego is dissolved in the universal solvent. 66 is the mystic number of the Aleph, א, the Q'liphoth, and the Great Work.

It seems to me that I have seen this obscure phrase in an obscure alchemical text, but this is all I have been able to discover to date:

> Earth is turned into water black and blue,
> And water after into air under very white,
> Then air into fire, elements there be no more,
> Of these is made our stone of great delight,
> But of this Separation much more must we write,
> And Separation is called by Philosophers definition,
> Tetraptative dispersion of the said four elements.
> Of this Separation I find a like figure,
> Spoken by the prophet in the psalmody,
> God brought out of a stone a flood of water pure,
> And out of the hardest rock oil abundantly,
> So out of our precious stone if you be wise,
> Oil incombustible and water you shall draw,
> And thereabouts you need not at the coals to blow.[118]

67. Through the fourth, ultimate sparks of the intimate fire.

Finally, in the ordeal of ultimate sparks of the intimate fire, the text of the *Book of the Law* is realized as ultimate insights into the monadic self, as the ultimate sparks of the intimate fire pertain to *Keter,* the grade of Ipsissimus, in which AL(L) is resolved into its essential monads. The "intimate fire" clearly alludes to the kundalini. 67 is the number of the Great Mother, emptiness containing the potential of the dyad, parturition.

Cf. the literal, moral, allegorical, and real-mystical levels of interpretation of the Jews,[119] or the outer, inner, secret, and most secret levels of interpretation of Tibetan Buddhist and Taoist hermeneutics.

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[118] George Ripley, 1471, https://arthistoryproject.com/artists/george-ripley/the-compound-of-alchemy/separation.

[119] Blavatsky, *The Secret Doctrine,* Vol. I, p. 374.

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

The Book's "seeming" or semblance is both pleasing and good. Aught else is frustration. The message of the Book redeems the ALL that is NOT. "Beauty" is the angelic word that emanates from *Tiferet,* the place of the Star Daimon, the Augoeides,. the Solar Angel, the centre of the Tree, the place of balance and equipoise. Cf. the *metta* meditation of the Buddha (*anahata* chakra).

> **Walking in Beauty: Closing Prayer from the Navajo Way Blessing Ceremony**
>
> In beauty I walk
> With beauty before me I walk
> With beauty behind me I walk
> With beauty above me I walk
> With beauty around me I walk
> It has become beauty again
> Today I will walk out, today everything negative will leave me
> I will be as I was before, I will have a cool breeze over my body.
> I will have a light body, I will be happy forever, nothing will hinder me.
> I walk with beauty before me. I walk with beauty behind me.
> I walk with beauty below me. I walk with beauty above me.
> I walk with beauty around me. My words will be beautiful, attained through advanced meditation
> In beauty all day long may I walk.
> Through the returning seasons, may I walk.
> On the trail marked with pollen may I walk.
> With dew about my feet, may I walk.
> With beauty before me may I walk.
> With beauty behind me may I walk.
> With beauty below me may I walk.
> With beauty above me may I walk.
> With beauty all around me may I walk.

In old age wandering on a trail of beauty, lively, may I walk.
In old age wandering on a trail of beauty, living again, may I walk.
My words will be beautiful.[120]

69. There is success.

Rddhi 'success' or 'potency,' refers to psychic power attained by meditative concentration, especially the four *dhyanas,*[121] especially the generation of the Body of Light, Rising on the Planes, development of Intuition, and the Magical Memory.

70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

The True Self, the mind emancipated through understanding, is both tranquil and energetic. The essential nature of consciousness is universal, non-local, and empty.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

The Pillars of the World are the gateway between the known and the unknown, the samsaric and the nirvanic, beyond which lies the mythical land of Atlantis and the non-mythical land of America. The dual is resolved in the non-dual, temporality in the non-temporal, history in the post-historical, characterized by optimal mutual adjustment and transcendence. "Liberty stirs once more in the womb of Time." AIWAZ challenges us to develop a system of civilization which perfectly reconciles the

[120] Interestingly, this prayer parallels the Lesser Ritual of the Pentagram of the Hermetic Order of the Golden Dawn.

[121] Including introspection, morality, restraint, mindfulness, concentration, no-thought, and detachment, the cultivation of which leads to the development of psychic powers.

individual and the state, each a perfectly harmonious function of the other, a "new secular order of the centuries."

Ultima Cumaei venit iam carminis aetas;	Now is come the final era of the Sibyl's song;
Magnus ab integro saeclorum nascitur ordo.	The great order of the ages is born afresh.
iam redit et Virgo, redeunt Saturnia regna,	now justice returns, honored rules return (or return of Saturn's reign);
iam nova progenies caelo demittitur alto.	now a new lineage is sent down from high heaven.

Ecologue of Virgil (37 BCE)

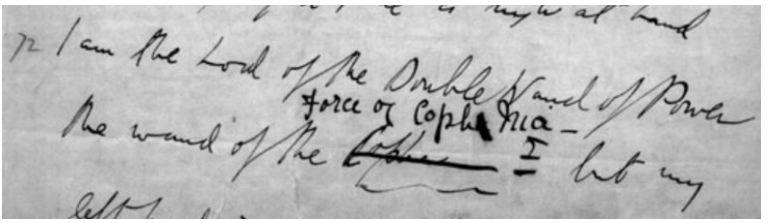
Note the reference to Saturn's reign. Saturn, Satan, SET is the ruler of Aquarius and Capricorn, the Sea-Goat, thus the Age of Aquarius presages the only 4,320 year astrological age in the precessional cycle. 71 is a number of Saturn, which combines 19, 23, and 29 – the feminine glyph; the glyph of nascent life; and the masculine current, the magick force itself.[122] 71 is the image of the nothingness and silence that fulfils the aspiration.

72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia—but my left hand is empty, for I have crushed an Universe; & nought remains.

[122] A Tetragrammaton, YHV.

The Wand of Double Power was employed in the Hermetic Order of the Golden Dawn for banishing and invoking, and was divided into white and black ends, representing the primary binary, dyad, or polarity, yang and yin, etc. Thus, Horus declares Himself to wield the power of creation and destruction. The Egyptian *was*-sceptre, with its forked end, symbol of divine power, may have carried a similar meaning.

If one looks *at the original holographic manuscript of the* Book of the Law, it looks like Crowley did not correctly hear the 15th through 18th words, Rose writing in the missing words, "Force of Coph Nia," which makes little sense. Contextually one might hypothesize that it refers to "the Force of Creation and Destruction." The left hand of Horus – representing the sinister, dark, or occult side – is empty, asserting that the realization of Horus, like that of Shiva, or Shemhamphorash – whose number, 72, is the number of the verse – destroys the universe, i.e., samsara. That is, one realizes the illusion of reality, 10 × 10 = 100, the number of Qoph, ,קas nothingness. This is of course the doctrine of sunyata, etc. Israel Regardie has suggested that "Coph" is actually a misspelling of "Soph" (SVPh) 'end," so that the whole phrase refers to the *Ein Sof* 'the Infinite.' The gematria of Regardie's proposal equals 207, which is the gematria of AVR 'light.'



73. Paste the sheets from right to left and from top to bottom: then behold!

The meaning of the *Book of the Law* lies in its reversal from the obvious, English, left to right meaning, like the letters of the

Enochian language, which were too powerful to be recited directly. Languages that are written from right to left include Arabic, Aramaic, Hebrew, and Enochian. This may also be interpreted as a hint as to which languages are most relevant to the inner meaning of the *Book of the Law.*

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

The midnight sun, which occurs in the northern or polar climes, the direction of Nuit, is the illumination or enlightenment that arises out of darkness, referring to the realization of the essentially illusory character of existence. "Osiris is a black god" was taught in the Eleusinian mysteries. Interestingly, forms of spirituality specifically associated with the North include shamanism, Buddhism, and the mystical land of Shambhala. The Dark Refuge is a spiritual practice in which one spends an extended period of time in total darkness, which results in the opening of the Divine Eye. The son is the third letter of Tetragrammaton, Waw, corresponding to the salvific principle.

75. The ending of the words is the Word Abrahadabra.

"Abrahadabra," cosmic consciousness, enlightenment, is both the end-goal and the transcendence of all possible linguistic and symbolic formulations.

The Book of the Law is Written

and Concealed.

Aum. Ha.

The meaning of the writing is revealed and concealed, like the Torah in the Zohar. It expresses the essence of ultimate reality,

consciousness or Atman one with Brahman. "Ha" refers primarily to the Sun. In Sanskrit it also signifies *prana*; cipher, zero; meditation; sky or heaven; knowledge; the moon; Vishnu; and renunciation (cf. Svaha). In this context Ha, as the complement of Aum, representing the centripetal (Nuit, female) and Ha the centrifugal (Hadit, male) energy respectively. The mantra, AUM HA, is the key to the understanding of the Book, otherwise unintelligible, and implies that the true meaning of the Book is to be found in the Indian tradition. HA (or Hei) is also the fifth letter of the Hebrew alphabet (lit. 'window'), and is used as an abbreviation for the unutterable Name of God. AIWAZ identifies it with the zodiacal sign of Aquarius and the Tarot trump The Star, in contradistinction to the Hermetic Order of the Golden Dawn, where it corresponds to Aries and The Emperor respectively (see I, 57). Their *notarikon* is AH, the first letter of the alphabet, the Source, the reverse of HA, which together make AHA, the eureka effect, a.k.a. 'insight' (*vipasyana*).[123]

[123] Cf. Aleister Crowley, *Aha: The Sevenfold Mystery of the Ineffable Love; the Coming of the Lord in the Air as King and Judge of This Corrupted World* (1909). This is the first work in which Crowley declared his acceptance of the *Book of the Law*, five years after the Cairo Working. Cf. II, 69, 73.

Aum. Wikimedia Commons.

THE COMMENT

The Key to the interpretation of the meaning (PIE *men*) of the *Book of the Law.*

Do what thou wilt shall be the whole of the Law.

The meaning of the *Book of the Law* is a function of the True Will.

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

The rational analysis (Lat. *stadium*) of the Book is false (PIE *per-bheudh*). The antithesis of the literal or rational interpretation (PIE *re*) is Wisdom or Gnosis.

Whosoever disregards this does so at his own risk and peril. These are most dire.

The literal interpretation of the Book is actually dangerous. Nazism, the Alt-right, etc. is an "abortion"[124] of the New Age.

Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.

Those who analyze (PIE *dis-kes*) the Book are anathema, because their epistemology is defective.

Qabalistically, "shun" = sun of Aquarius; ALL = AL = 61 = AIN = LA. Thus, those who realize the truth of the *Book of the Law* are enlightened into the mystery of the identity of samsara and nirvana in sunyata, thus occupying the central chakra, the

[124] A special characteristic of Set.

anahata or heart chakra, attributed to the Sun (= Tiferet, the Solar Angel or Star Daimon), the nature of which is ecstatic Love. The "shunned' are energetic centres whose Word propagates as a viral meme, replacing the false and debased interpretation of the rationalists and fundamentalists.

All questions of the Law are to be decided only by appeal to my writings, each for himself.

Note the signature. "My writings" refers to Ankh-ef-en-khonsu, not Aleister Crowley. In fact, Crowley contradicts this statement, recommending the study of the Book of the Law and that one will come who will discover the Key of it all, which will *reverse* the outer meaning. Ankh-ef-en-khonsu only left one actual writing, the Stele of Revealing. However, one might also see the Holy Books as the spiritual writings of Ankh-ef-en-khonsu, Crowley's spiritual self, his *neshamah.* "Each for himself" echoes the last words of the Buddha (*Mahaparinbbana Sutta*). The true meaning of the Book is a function of the True Self, to be discovered by each one, in and for himself (or herself).

There is no law beyond Do what thou wilt.

"The absolute rule of the state shall be a function of the absolute liberty of each individual will" is the fundamental political axiom of Thelema.

Love is the law, love under will.

The method of assimilation and **synthesis.**

The priest of the princes,
Ankh-f-n-khonsu

The life of the noble is in the Moon (the light in the night, time, healing, rebirth; also soma, dharma).

Appendix I

Ordinal Values of Verses of Liber CCXX in Relation to Fibonacci Sequence

Chapter I	Chapter II	Chapter III
1	67	146
2	68	147
3	69	148
4	70	149
5	71	150
6	72	151
7	73	152
8	74	153
9	75	154
10	76	155
11	77	156
12	78	157
13	79	158
14	80	159
15	81	160
16	82	161
17	83	162
18	84	163
19	85	164
20	86	165
21	87	166
22	88	167
23	89	168
24	90	169
25	91	170

26	92	171
27	93	172
28	94	173
29	95	174
30	96	175
31	97	176
32	98	177
33	99	178
34	100	179
35	101	180
36	102	181
37	103	182
38	104	183
39	105	184
40	106	185
41	107	186
42	108	187
43	109	188
44	110	189
45	111	190
46	112	191
47	113	192
48	114	193
49	115	194
50	116	195
51	117	196
52	118	197
53	119	198
54	120	199
55	121	200
56	122	201
57	123	202
58	124	203
59	125	204
60	126	205
61	127	206
62	128	207
63	129	208

64	130	209
65	131	210
66	132	211
[67]	133	212
[68]	134	213
[69]	135	214
[70]	136	215
[71]	137	216
[72]	138	217
[73]	139	218
[74]	140	219
[75]	141	220
[76]	142	
[77]	143	
[78]	144	
[79]	145	

The sum of the numbers corresponding to the Fibonacci sequence in the *Book of the Law* is 2726 = 2 × 29 × 47. 29 and 47 are the prime numbers representing the binary of the Lingam and the Yoni (see *777 Revised*, p. xxv), which refers to the central secret of the *Book of the Law*. Moreover, the sum of 29 and 47 is 76, which is the gematria of ChBYVN 'a secret, hiding place' and the verse that *specifically* corresponds to the secret code referred to as "the numbers & the words" (q.v.). It is also 11 × 11 ([2 + 9] × [4 + 7])! 11 × 11 is 121, the sum of three consecutive prime numbers, 37, 41, and 43, which also signify the unity of the Yoni and the Lingam respectively (*ibid*), and is referred to in mathematics as a "star number." Moreover, the ratio of 29 to 47 is 1.62, which is the Golden Ratio accurate to two decimal places! 6 is Sol and 7, Venus, also corresponding to the male and female energies respectively. The sum of 2 + 7 + 2 + 6 is 17, the masculine unity (also Swastika, Aleph, IAO, Capricornus-SET). 1 + 7 = 8, Infinity, Mercury (gnosis), Heth ח, ChVTh = 418, the Great Work. Atu VIII = Libra, ruled by Venus, the Woman bearing the Sword and the Balance, formerly Strength in the Tarot (see *The Book of Thoth*). The Fibonacci sequence, related to the Golden Ratio, appears in biology, such as branching in trees, the spiral arrangement of leaves on a stem, the fruitlets of a pineapple, the flowering of an

artichoke, an uncurling fern, the arrangement of a pine cone, and the family tree of honeybees, thus associated with evolution, growth, life, etc. The proportions of the Great Pyramid of Giza are close to the Golden Ratio (1.57), as are the dimensions of the stele of Ankh-ef-en-khonsu (1.66). The Golden Ratio has been related to the "striving for beauty and completeness in the realms of both nature and art" (Zeising).

Appendix II

Numerical References in the Book of the Law (Explicit)

0	I, 27, 28, 30, 45, 46, 48; II, 15, 30, 52, 54, 58, 66, 76, 78; III, 8, 42, 47, 63, 72
½	III, 35
1	I, 22, 27, 36, 45 48, 49, 52, 61; II, 15, 26, 37, 66, 76; III, 3, 21, 37 , 47, 64
2	I, 28, 45; II, 76; III, 65, 72
3	I, 35, 40, 50; II, 38, 66, 76
4	I, 51; II, 49, 76, 78; III, 49, 67
5	I, 60; II, 49
6	I, 24; II, 76
8	I, 46; II, 15, 70, 76
9	II, 15
11	I, 60; II, 16
24	II, 76
40	III, 46
50	I, 24
56	I, 24
61	I, 46
80	I 46; III, 46
89	II, 76
90	II, 70
98	II, 70
111	I, 48
418	I, 46, 78
718	III, 19
1,000,000	II, 24
∞	I, 4, 15, 22; II, 32

Appendix III

The Hebrew Alphabet

Hebrew		*Eng.*	*Value*	*Symbol*	*Yetziratic*
א	Aleph	A	1	Ox head	Air
ב	Bet	B, Bh, V	2	House	Mercury
ג	Gimel	G, Gh, C	3	Camel, foot	Luna
ד	Dalet	D, Dh	4	Door	Venus
ה	He	H, E	5	Window, jubilation	Aquarius (Aries)
ו	Waw	U, V, W, F	6	Hook, mace, peg	Taurus
ז	Zayin	Z	7	Manacle, weapon	Gemini
ח	Heth	Ch, H	8	Fence, courtyard, wall	Cancer
ט	Teth	T	9	Spinning wheel, basket	Leo
י	Yodh	Y, I, J	10	Hand, arm	Virgo
כ	Kaph	K, Kh, C	20, 500	Palm, grip, hand	Jupiter
ל	Lamedh	L	30	Goad,	Libra

				staff	
מ	Mem	M	40, 600	Water	Water
נ	Nun	N	50, 700	Snake, eel, fish, seed	Scorpio
ס	Samekh	S, X	60	Support, peg, pillar, thorn	Sagittarius
ע	Ayin	O	70	Eye	Capricorn
פ	Pe	P, F	80, 800	Mouth	Mars
צ	Tsade	X, S, Z	90, 900	Fish hook, plant, trail	Aries (Aquarius)
ק	Qoph	Q	100	Eye of a needle, back of the head, monkey, sun at the horizon	Pisces
ר	Resh	R	200	Head	Sol
ש	Shin	Sh, Ch, S	300	Tooth, teeth	Fire
ת	Taw	Th, T	400	Tally mark, crossed sticks	Saturn

Appendix IV

The Fall from It[125]

"The Egyptians believed that if something were committed to writing it could be repeatedly 'made to happen' by means of magic." (Ancient History Encyclopedia)

In the *Book of the Law,* Cap. III, v. 47, we read,

> in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared ⊕ in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

In Thelemic Qabalah 47 is the number of *esprit de travail* and the Yoni, i.e., the labour of birth. In this verse Aiwaz says that there are mysteries in the letters of the *Book of the Law* that Aleister Crowley, the Beast 666 would not understand. Therefore, there is One who will follow him, both as disciple and in time. He will be a master of sunyata who will appear from a mysterious or undisclosed place. He shall discover the key that unlocks the door to the mysterious meanings that are not known to the Prophet and therefore not to be found in his writings. One key to the meaning is in the word "Abrahadabra," Crowley's inspired spelling of the word of power that actually refers to Abraxas (or Abrasax), the name of the Great Archon in Basilidean Gnosticism, who rules 365 spheres or worlds, which he also contains within himself. Ephiphanius identifies Abrasax with the Power Above All and the First Principle. Abrasax gives birth to Mind, and is he who sent Christ down. He dwells with Wisdom and with

[125] By Seten Tomh. Reprinted from *The Secret Door,* Jan. 27, 2019, https://bethelkhem.wordpress.com/2019/01/29/the-fall-from-it.

other aeons in the pleroma in the light of the angel Eleleth, but he is before, and therefore above, the demiurge. He works with others to rectify the radical ignorance of humanity. Thus, the immediate benefit of Abrasax/Hadit for humanity is the wisdom or gnosis that overcomes ignorance as light overcomes dark. Abrasax is the bestower of self-illumination or enlightenment.

Another symbol of this doctrine of realization and redemption is the squaring of the circle. Dante identified it with the work of comprehending Paradise, and it is associated with utopia. The 18th century rationalist Pope saw it as wild and fruitless. This task, proposed by ancient geometers, is the challenge of constructing a square with the same area as a given circle by using only a finite number of steps with compass and straight edge, as though the finite could approach the Infinite. It was proved in the late 19th century to be impossible.

The sun, solar, or wheel cross (German *sonnenkreuz*) consists of an equilateral cross inside a circle. It is the wheel of the chariot of the sun-god. The wheel (*hvel*) is especially associated with German paganism and is regarded as healing and life-giving, and is also a symbol of the earth, the number 4, matter, and time.

But the main point of the verse is Aiwaz' warning to Aleister Crowley: Do not try to grasp the mysteries of the *Book of the Law.* He who will do so will be Crowley's child but in an irregular way. However, Aiwaz forbids Crowley to seek after the child also, and warns that this is the only way he may fail and find himself alone and ineffective. And what is "it"? Apparently the whole matter to do with the child (otherwise Aiwaz would have said "he"), including the mysteries; the key; the line, vector, or ray; Abrahadabra; and the circle squared in its failure.

All the antecedent personal pronouns in this verse refer to Aleister Crowley, the Beast 666. However, the antecedent of the final "he" is ambiguous. It may refer to the child or it may refer to Crowley himself. The implication is that the child must have attained to the Great Work of the Chariot, ABRAHADABRA, the vector or ray 418, the attainment of Cosmic Consciousness, beyond the Abyss below which the squaring of the circle is impossible but above which, through the transcendence of the dualistic rational faculty, the breakthrough or leap, all possibilities are realized. This is the grade of

Master of the Temple, who shall be the child to Crowley's Magus, Aaron to his Moses.

Aiwaz' warning was fulfilled when Crowley attempted to beget the child upon the body of Sister Hilarion (Jeanne Robert Foster) at the Autumn Equinox of 1915 E.V. Frater Achad ('Brother One,' Charles Stansfeld Jones). According to Kaczynski, Crowley actually initiated Achad into the grade of Babe of the Abyss by October 12, 1915 E.V., in order to facilitate Crowley's entry into the grade of Magus, even though Achad had only attained the grade of Zelator.[126] Achad subsequently swore the Oath of the Magister Templi at the Summer Solstice of 1916 E.V., but suffered a nervous breakdown the following year followed by megalomania, thus "falling from it," even though he discovered the key words, AL and LA. His subsequent writings are, however, puerile, and Crowley expelled him from the Order in 1936, before the "child" had learned to speak the unspoken scripture of Thelema.

When Jones resolved to undertake the Oath of the Abyss he did so in order to facilitate Crowley's attainment of the grade of Magus. By accepting this act, Crowley's destiny was horizontally linked with Jones's. Aiwaz' double entendre is explicit. By meddling in the matter of the child Crowley not only undermined the One's attainment of the grade of Master of the Temple, he undermined his own attainment of the grade of Magus. Crowley himself recognized this in his diary entries between July 12 and 17, 1916: "There is nothing in me that corresponds at all to the grade. There is utter impotence on all planes. ... I am simply unable to act. ... I simply cannot do it."[127] Thus,

[126] *Perdurabo: The Life of Aleister Crowley*, p. 295.

[127] Quoted by John Symonds in *The Beast 666: The Life of Aleister Crowley* (London: Pindar Press, 1997), p. 216. Cf. Crowley's own description of the state of a Black Brother: "Should he fail, by will or weakness, to make his self-annihilation absolute, he is nonetheless thrust forth into the Abyss; but instead of being received and reconstructed in the Third Order, as a Babe in the womb of our Lady BABALON, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss secreting his elements round his Ego as if isolated from the Universe, and becomes what is called a 'Black Brother.' Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite his now desperate efforts to

Crowley's formal role and function as the prophet of Thelema ceased, and he fell back into the Abyss to become a Black Brother, as he described during the Esopus Island retirement: a Master of the Temple will fall into the Abyss (this is not necessarily inconsistent with any other Spiritual Experiences he may have had). His secretary, Israel Regardie, says as much in *The Eye of the Triangle,* though he insightfully identifies the cause of Crowley's subsequent decline with his possession by Choronzon, the Demon of the Abyss, in the Algerian desert, near Bou Saada, on December 6, 1909.[128] Another blow came when Leah Hirsig, the Scarlet Woman, in whom "is all power given," who also presided over Crowley's secret Ipsissimus initiation, formally renounced the Beast on December 26, 1929.

Crowley's life after 1915 went from bad to worse – Crowley's grody "sex magick," the debacle of the Abbey of Thelema, his growing drug addiction and declining health as early as his 50s, the tabloids' exposé of his antics ("the Wickedest Man in the World," etc.), his expulsions from Italy and France, the megalomania and suicide of Norman Mudd, his vile Social Darwinian commentaries on the *Book of the Law,* the paradoxical and problematic Tunis Comment, the conflicted Weida

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insulate and protect himself, and to aggrandise himself by predatory practices. He may indeed prosper for a while, but in the end he must perish" (*Magick in Theory and Practice,* p. 235). This is a perfect description of Crowley himself, especially during the second half of his life.

[128] *The Confessions of Aleister Crowley* (1979; rpt. London: Arkana–Penguin, 1989), p. 840. See in particular Regardie's explanation of the evocation of Choronzon, esp. *op. cit.,* pp. 401–430. Crowley never actually identified himself with V.V.V.V.V., To Mega Therion, or Aiwaz, but rather wrote as though he were channelling them, praising his disciples for recognizing the God *in* the man, rather than identifying the God *with* the man. This may reflect the Western esoteric notion that the Supernals never manifest directly below the Abyss, but always through the diffracting, and thus falsifying, lens of Da'ath. This does not mean that Crowley could not raise his consciousness to the level of V.V.V.V.V. and To Mega Therion, at least temporarily, in a state of samadhi, but he never became them (his literary classification system implies as much). The man, Aleister Crowley, was rather their *Q'liphoth,* the toxic residue of their realization (see also Crowley's Mediterranean manifesto, "To Man" [1924]). It is only on this basis that the Law of Thelema can be properly assessed, and that we can move beyond the Vision of the Demon Crowley, pace Kenneth Grant.

Conference, Martha Kuntzel's conversion to Nazism and subsequent expulsion by Crowley from the Thelemic order, personal bankruptcy, the decline of the O.T.O., the jingoistic "Liber OZ," impoverished retirement, and finally a sad and lonely death. Tobias Churton also recognized 1915 as the crucial year after which the quality of Crowley's poetic output deteriorated. Although Crowley continued to act out his prophetic role, in fact his life was in decline, although he still produced some excellent work, notably *Magick in Theory and Practice, The Confessions,* and *The Book of Thoth,* as a residuum of his past karma, and kept his wits to the end, more or less, despite his excessive drug use. Karl Germer also said something similar, but declined to appoint a successor after his own death, thus leaving Thelema leaderless to this day – the ultimate "fall from it." Norman Mudd, Leah Hirsig, Allan Bennett, Gerald Yorke, Karl Germer, and others all believed that Crowley suffered because he "took a wrong turn," misinterpreting the *Book of the Law* and failing to heed its injunctions or obey its precepts.[129] Crowley himself admitted as much. This verse pertains to the initiatic succession, which Crowley said was the most important task laid on him by the Secret Chiefs of the Great White Brotherhood.

Once one realizes the truth of the foregoing it becomes necessary to recognize which aspects of Aleister Crowley to accept and which to reject as authoritative for the Thelemic order going forward. After November 1925, when Crowley transmitted the Comment, the *Book of the Law* became a sealed scripture.

Aleister Crowley was the Prophet of the New Aeon of Thelema from 1904 to 1915, after which time he fell from that role and function. He fell further into the Abyss, possessed by Choronzon. Aiwaz is the True Egregore of the Thelemic Order, which currently has no direct

[129] Including failing to heed the Call for five years, failing to avoid "lust of result," confounding the space-marks, defacing the manuscript of the *Book of the Law,* publishing the text of the *Book of the Law* with typos, seeking to beget the child of *AL,* seeking to reveal the mysteries of *AL,* adulterating the publication of the Secret Wisdom, conflating "strange drugs" (i.e., psychedelics) with narcotics, indulging in rationalism and literalism, failing to initiate a true Scarlet Woman (i.e., as a Master of the Temple), failing to follow the eight and ninety rules of Art, failing to establish the Secret House, failing to convey the Stele 718 to the Kiblah, and delaying the writing and publication of *The Equinox of the Gods* by 32 years.

emanation in the Outer. In the future One shall appear as a master of sunyata, equivalent to the grade of Master of the Temple. He shall utter the words of power with a new meaning, and that new meaning will, by the Power of Truth, become the nucleus of the future victory of Horus, who is also the Child. He will be an emanation of Horus and a Magus of the A∴A∴ – a Second Beast in fact – and lead the children of men to Shambhala, perfect liberation and enlightenment through the gnosis of Thelema and the *Book of the Law,* rightly known and understood as it has not been hitherto, but rather sealed with the seal of silence.

Addendum

This interpretation of the "fall from it" actually finds support in Crowley's "magical memory." Crowley reports that he made a "great miss" and forfeited his mastership prior to the sixth century CE, possibly about the time of Ge Xuan (164–244). He also declares that he "failed in my task of crowning the Renaissance, through not being wholly purified in my personal character," during his life as Pope Alexander VI (1431–1503), the notorious libertine and nepotist.[130]

[130] See *The Confessions of Aleister Crowley,* pp. 838f. Crowley also identified with Ge Xuan (164–244), the reputed author of the *Classic of Purity* (*Qingjing Jing*) and the founder of Lingbao Taoism, and with Edward Kelley (1555–1597/8), the sckryer for John Dee (1527–1608/9).

Appendix V

Liber AL vel Legis sub Figura CCXX

I

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite; there is no difference.
5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my heart & my tongue!
7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in the Khabs.
9. Worship then the Khabs, and behold my light shed over you!
10. Let my servants be few & secret: they shall rule the many & the known.
11. These are fools that men adore; both their Gods & their men are fools.
12. Come forth, o children, under the stars, & take your fill of love!
13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
14. Above, the gemmèd azure is
    The naked splendour of Nuit;
She bends in ecstasy to kiss
    The secret ardours of Hadit.
The wingèd globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!
15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.
17. But ye are not so chosen.
18. Burn upon their brows, o splendrous serpent!
19. O azure-lidded woman, bend upon them!
20. The key of the rituals is in the Secret word which I have given unto him.
21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.
22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.
23. But whoso availeth in this, let him be the chief of all!
24. I am Nuit, and my word is six and fifty.
25. Divide, add, multiply, and understand.
26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.
27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of Sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!
28. None, breathed the light, faint & faery, of the stars, and two.
29. For I am divided for love's sake, for the chance of union.
30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.
31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.
32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This

is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.
33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!
34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.
35. This that thou writest is the threefold book of Law.
36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.
37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.
38. He must teach; but he may make severe the ordeals.
39. The word of the Law is θελημα.
40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.
41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accurséd! Accurséd be it to the aeons! Hell.
42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.
43. Do that, and no other shall say nay.
44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.
45. The Perfect and the Perfect are one Perfect and not two; nay, are none!
46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.
47. But they have the half: unite by thine art so that all disappear.
48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?
49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!
51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? *Amn.* Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.
52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!
53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!
54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.
55. The child of thy bowels, *he* shall behold them.
56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.
57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but צ is not the Star. This also is secret: my prophet shall reveal it to the wise.
58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.
59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

60. My number is 11, as all their numbers who are of us. The shape of my star is—The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.
61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!
62. At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she stands bare and rejoicing in my Secret Temple—To me! To me! calling forth the flame of the hearts of all in her love-chant.
63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!
64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.
65. To me! To me!
66. The Manifestation of Nuit is at an end.

II

1. Nu! the hiding of Hadit.
2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.
3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.
4. Yet she shall be known & I never.
5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this

Knowledge go aright.
6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.
7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.
8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.
10. O prophet! thou hast ill will to learn this writing.
11. I see thee hate the hand & the pen; but I am stronger.
12. Because of me in Thee which thou knewest not.
13. for why? Because thou wast the knower, and me.
14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!
15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.
16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.
17. Hear me, ye people of sighing!
    The sorrows of pain and regret
Are left to the dead and the dying,
    The folk that not know me as yet.
18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.
19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.
20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.
21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength &

Sight, Light; these are for the servants of the Star & the Snake.
22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.
23. I am alone: there is no God where I am.
24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.
25. Ye are against the people, O my chosen!
26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.
27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.
28. Now a curse upon Because and his kin!
29. May Because be accursèd for ever!
30. If Will stops and cries Why, invoking Because, then Will stops & does nought.
31. If Power asks why, then is Power weakness.
32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
33. Enough of Because! Be he damned for a dog!
34. But ye, o my people, rise up & awake!
35. Let the rituals be rightly performed with joy & beauty!
36. There are rituals of the elements and feasts of the times.
37. A feast for the first night of the Prophet and his Bride!
38. A feast for the three days of the writing of the Book of the Law.
39. A feast for Tahuti and the child of the Prophet—secret, O Prophet!
40. A feast for the Supreme Ritual, and a feast for the Equinox of the

Gods.
41. A feast for fire and a feast for water; a feast for life and a greater feast for death!
42. A feast every day in your hearts in the joy of my rapture!
43. A feast every night unto Nu, and the pleasure of uttermost delight!
44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.
45. There is death for the dogs.
46. Dost thou fail? Art thou sorry? Is fear in thine heart?
47. Where I am these are not.
48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.
49. I am unique & conqueror. I am not of the Slaves that perish. Be they damned & dead! Amen. [This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.]
50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.
51. Purple beyond purple: it is the light higher than eyesight.
52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.
53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.
54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!
55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.
56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.
57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.
58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it

was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.
59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.
60. Therefore strike hard & low, and to hell with them, master!
61. There is a light before thine eyes, o prophet, a light undesired, most desirable.
62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.
63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.
64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our Splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!
65. I am the Master: thou art the Holy Chosen One.
66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.
67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!
68. Harder! Hold up thyself! Lift thine head! breathe not so deep—die!
69. Ah! Ah! What do I feel? Is the word exhausted?
70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!
71. But exceed! exceed!
72. Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all.
73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.
74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.
75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.
77. O be thou proud and mighty among men!
78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.
79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

III

1. Abrahadabra; the reward of Ra Hoor Khut.
2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.
4. Choose ye an island!
5. Fortify it!
6. Dung it about with enginery of war!
7. I will give you a war-engine.
8. With it ye shall smite the peoples; and none shall stand before you.
9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.
10. Get the stélé of revealing itself; set it in thy secret Temple—and that temple is already aright disposed—& it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruction from the ill-ordered house in the Victorious city. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the

Heathen; be upon them, o warrior, I will give you of their flesh to eat!
12. Sacrifice cattle, little and big: after a child.
13. But not now.
14. Ye shall see that hour, o blessèd Beast, and thou the Scarlet Concubine of his desire!
15. Ye shall be sad thereof.
16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.
17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.
18. Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!
19. That stélé they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.
20. Why? Because of the fall of Because, that he is not there again.
21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.
22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.
23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.
24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.
25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.
26. These slay, naming your enemies; & they shall fall before you.
27. Also these shall breed lust & power of lust in you at the eating thereof.
28. Also ye shall be strong in war.
29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!
31. There cometh a rich man from the West who shall pour his gold upon thee.
32. From gold forge steel!
33. Be ready to fly or to smite!
34. But your holy place shall be untouched throughout the centuries: though with fire and Sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!
35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.
36. Then said the prophet unto the God:
37. I adore thee in the song—

I am the Lord of Thebes, and I
    The inspired forth-speaker of Mentu;
For me unveils the veilèd sky,
    The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
    Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
    I adore the might of Thy breath,
Supreme and terrible God,
    Who makest the gods and death
To tremble before Thee:—
    I, I adore thee!

Appear on the throne of Ra!
    Open the ways of the Khu!
Lighten the ways of the Ka!
    The ways of the Khabs run through
To stir me or still me!
    Aum! let it fill me!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume
    Me: I have made a secret door
Into the House of Ra and Tum,
    Of Khephra and of Ahathoor.

I am thy Theban, O Mentu,
    The prophet Ankh-af-na-khonsu!
By Bes-na-Maut my breast I beat;
    By wise Ta-Nech I weave my spell.

Show thy star-splendour, O Nuit!
    Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
    Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that Thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in This bliss or no; it is no odds. Do this quickly!

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old

sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.
44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!
45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.
46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!
47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared ⊕ in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.
48. Now this mystery of the letters is done, and I want to go on to the holier place.
49. I am in a secret fourfold word, the blasphemy against all gods of men.
50. Curse them! Curse them! Curse them!
51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.
52. I flap my wings in the face of Mohammed & blind him.
53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.
54. Bahlasti! Ompehda! I spit on your crapulous creeds.
55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!
56. Also for beauty's sake and love's!
57. Despise also all cowards; professional soldiers who dare not fight,

but play; all fools despise!
58. But the keen and the proud, the royal and the lofty; ye are brothers!
59. As brothers fight ye!
60. There is no law beyond Do what thou wilt.
61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.
62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.
63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.
64. Let him come through the first ordeal, & it will be to him as silver.
65. Through the second, gold.
66. Through the third, stones of precious water.
67. Through the fourth, ultimate sparks of the intimate fire.
68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.
69. There is success.
70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.
71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.
72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia—but my left hand is empty, for I have crushed an Universe; & nought remains.
73. Paste the sheets from right to left and from top to bottom: then behold!
74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.
75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written
and Concealed.
Aum. Ha.

Glossary of Non-English Terms

1. **Abrahadabra.** The Word of the Aeon, signifying the accomplishment of the Great Work. The magical formula of the New Age.
2. **Ahathoor** (Eg. Hathor). Mother or consort of the sky god, Horus, and the sun god, Ra. The Eye of Ra. Goddess of music, dance, joy, love, sex, and motherhood. Hathor helped deceased souls in their transition to the afterlife.
3. **Aiwass** (Aiwaz). Non-corporeal intelligence that dictated the *Book of the Law* to Aleister Crowley. Aiwaz is a Turkish/Pakistani surname and forename.
4. **Amen** (Heb. AMN). Declaration of affirmation (lit. 'verily, truly, so be it'). Also Amoun, 'the Hidden One,' associated with Ra. Transcendental, self-created, creator deity. King of the gods. Identified with Zeus.
5. **Ankh-af-na-khonsu** (Eg. Ankh-f-n-khonsu). Priest of Montu. Lived in Thebes *c* 725 BCE. Son of Bes-en-Mut and Ta-neshet.
6. **Asar** (Eg. Osiris). God of fertility, agriculture, the afterlife, the dead, resurrection, life, and vegetation. His brother, SET, cut him up into pieces after killing him. Isis, his wife, resurrected him. Horus was his posthumously begotten son. King of the land of the dead and god of the Moon. Brother of Isis, SET, Nephthys, and Horus the Elder, and father of Horus the Younger. Judge of the dead.
7. **Aum** (Skt. Om). Sacred sound/symbol that represents the essence of ultimate reality, consciousness, or atman.
8. **Bahlasti.** Meaning unknown. Contextually it appears to express derision and contempt, perhaps a curse.
9. **Bes-na-Maut.** See Ankh-af-na-khonsu.
10. **Coph Nia.** Meaning unknown. Contextually it refers to the Force or Power of Horus in the context of world war (written ten years before World War I broke out).
11. **Din.** Meaning unknown. Contextually it may refer to a race or locale.

12. **Ha.** God of the Western desert of Egypt, associated with the underworld and SET. Also a variant spelling of the fifth letter, He ה, of the Hebrew and other related alphabets.
13. **Had** (Hadit) (Eg. Behdeti, Gk. Haidith). Took the form of the Solar Disk to help Horus in his battle with SET.
14. **Heru-pa-kraath** (Hoor pa-kraat, Hoor-paar-kraat; Eg. Har-pa-khered, Heru-pa-khered; Gk. Harpocrates). God of silence, secrets, confidentiality, and hope. Adapted from the Egyptian child god Horus, representing the newborn sun.
15. **Heru-ra-ha.** See Hoor.
16. **Hoor** (Horus) (Eg. Her, Heru, Hor, Har). God of kingship and the sky. Usually depicted as a lanner or peregrine falcon. Son and heir of Isis and Osiris, rival of SET. In other traditions, Hathor is his mother and wife. Identified with Gk. Apollo.
17. **Hrumachis.** See Horus.
18. **Isa** (Arabic). Jesus.
19. **Ka.** The Egyptian concept of the vital essence, identified with the breath.
20. **Khabs** (Eg.). Light; star.
21. **Khephra** (Eg. Kepri). Egyptian scarab representing the rising or morning sun, creation, and renewal of life.
22. **Khu.** Egyptian word for the soul.
23. **Mentu** (Eg. Montu). Egyptian falcon god of war, embodiment of conquering vitality.
24. **Nu** (Nuit) (Eg. Nut). Goddess of the stars, sky, space, motherhood, astronomy, and the universe. Represented as a star-covered nude female arched over the earth, or as a cow. Her symbol is the water pot, which she wears.
25. **Ompehda.** Meaning unknown. Contextually it appears to express derision and contempt, perhaps a curse.
26. **Ra.** Egyptian god of the sun, especially the sun at noon, as well as order, kingship, and the sky. Portrayed as a falcon, also associated with Horus. Embodied in the Mnevis bull. Creator of life.
27. **Ra Hoor Khuit** (Ra Hoor Khut, Ra-Hoor-Khu, Ra-Hoor-Khuit, Ra-Hoor-Khu-it). Eg. Ra-Horakhty. See Horus.
28. **Tahuti** (Eg. Thoth). God of wisdom, writing, hieroglyphics, science, magic, art, judgement, and the dead. Husband of Ma'at. Maintainer of the universe. Identified with Gk. Hermes.
29. **Ta-Nech.** See Ankh-af-na-khonsu.
30. **Thelema** (Gk.). Will.

31. **Tum** (Eg. Atum, Atem, Tem). God of pre-existence and post-existence. The Complete One who constructs and deconstructs the world, which he returns to watery chaos at the end of the creative cycle. He is the underlying being of the world. Everything, including the gods, is made of his flesh/*ka*. He created himself from the primordial waters of Nu, thus becoming the first god. Associated with Ra, especially the setting sun. Symbolized as a snake.